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THE Bible Champion

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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*



MAKE it my constant prayer that God would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion; without a humble imitation of whose example in these things we can never hope to be a happy nation.

—GEORGE WASHINGTON.

FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

William Phillips Hall, President

Jay Benson Hamilton, D.D., Secretary

JAY BENSON HAMILTON, D.D., Editor, 191 South 2 St., Brooklyn, N. Y.

ASSOCIATE EDITORS

David James Burrell, D.D., LL.D., William H. Bates, D.D., Herbert W. Magoun, Ph.D.,

Luther T. Townsend, D.D., LL.D., G. Frederick Wright, D.D., LL.D.

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

The Bible Champion---February, 1919

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The Bible League of North America

An Organization Formed to Promote a True Knowledge
of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES



THE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, D.D., 191 South 2 Street, Brooklyn, N. Y., who is also Editor of THE BIBLE CHAMPION, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

Part 1—The Old Book—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

Part 2 declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

PART 1.—THE OLD BOOK

1. **"The Miracle Man,"** Who knew Everything and could do Anything. Born of a Virgin, 2,000 years ago; "was dead; He liveth and is alive for evermore." (Rev. 1: 18.)

2. **"The Miracle Workers of Today."** They daily see the fulfillment of the Prophecy of *The Miracle Man*, "The works that I do, shall ye do, and greater works shall ye do." (John 14: 12.)

3. **"The Celestial Wireless."** The Miracle Workers' Secret and Medium of Power. "Before they call, I will answer; and while they are yet speaking, I will hear." (Isaiah 65: 24.)

4. **"The Modern Prophet, a Lawyer."** "To the Law and to the Testimony." (Isaiah 8: 20.)

The enthralling tale of how God inspired Lawyers and Judges to create a sure place of defence for His Word, immune from successful assault. The unanimous decisions of the Courts of the Civilized World, for three centuries, are the impregnable shield for Divine Truth.

5. **"When the Bible Was Blotted Out."** A Parable relating what happened when God took from the World forever, His Word, and all that It had revealed. (Amos 8: 11, 12.)

"When the Bible Was Blotted Out"

Can you imagine the result if God were to take out of the World Forever, His Revealed Word? The Law of God, The Truth of God, The Love of God, never to be seen again in word, sign or symbol! The Life of Jesus, His Marvelous Acts, His Wonderful Words Gone Forever! Dr. Hamilton Pictures the effect upon The Church, The Home, The Courts, The Theater, Business Literature, Music, Art, Politics, Journalism, Masonry and all Fraternities. The greatest Tragedy of all was the World War without a Bible; the effect in Camp, Trench, Field, Hospital, Death in Sea and Sky and Land, can only be hinted at. The terror and despair are beyond words.

New York City

When the Parable was read before the Presbyterian Ministers' Meeting, New York City, the President, Rev. Daniel Hoffman Martin, D.D., called upon a number of the eminent and

distinguished Ministers to give their impression of the Parable. Rev. S. B. Dunn, D.D., was the first who spoke. In connection with a very beautiful, fraternal greeting, he characterized the Parable as "a marvelous production of imaginative genius—a new dialectic in Bible defense. Were I a Methodist Bishop, I would pull the speaker out of a local pulpit and send him out over the land to read this Parable in a Parish Nation-wide."

Washington, D. C.

"Your Parable, 'When the Bible Was Blotted Out,' read before the Pastors' Federation, took the brethren by storm, as you must have seen by the tempest of applause that followed. The many expressions of desire for its publication, very plainly evidence that it should be brought before the general public—so confirming of faith would it be, so informing, inspiring, yes, *enthusing*. The printed page would be good—excellent; but your voice would be better. Can you not take the field and put your personality into the Parable, and so give your splendid presentation double force for good?"

Philadelphia

The startling paper, "When the Bible Was Blotted Out," was presented by Rev. Jay Benson Hamilton, D.D., at the meeting of the Presbyterian Ministerial Association of Philadelphia and Vicinity on Monday, June 11. The closest attention was given as the awful premise was stated, and the after-effects were depicted. The great comfort was constantly in mind as Dr. Hamilton unfolded his plot that the premise could not be true. Probably the great place of "the Book" in world life was never more vividly realized.

PART 2.—THE OLD MINISTER

1. **"From the Pulpit to the Poor-House."** A Crusader who was in the enjoyment of the pleasures, privileges and perquisites of one of the greatest churches of his denomination turned aside to tramp the continent. He became almost a stranger to his family for many years. He made more journeys and longer ones than the average commercial traveller; he delivered more addresses than the average pastor; he filled more newspaper columns with original matter than the average editor; he conducted a correspondence more voluminous than that of many great business houses; he received a bare subsistence for himself and family. All his friends declared him madder than the maddest March hare. He believed God had called him to arouse his Church to a knowledge and consciousness of the sin and shame of her neglect of worn-out Ministers and the widows and orphans of deceased Ministers.

"From the Pulpit to the Poor-House" was the instrument which under God inspired the whole movement. Written without a purpose other than to secure from a single congregation a generous sum for old ministers, it was developed into a general address and then issued in book form. This book was sent to editors to review, which will explain why so many made the book their text while discussing the general question. Others accepted contributed articles and upon them based their editorials. Others took occasion to refer to addresses delivered at conferences or conventions by the Crusader. No attempt has been made to harmonize or even arrange the clippings. They covered the whole land and could be multiplied a thousand times, so general and widespread was the hearing the cause obtained.

The Great Denomination is now piloting the way for all Churches to do their whole duty to those Heroes and Heroines, who yet remain, of whom the World is not worthy. The day-dawn which the Crusader saw at midnight is at hand, full of comfort and blessing for the Veteran Minister.

2. **"When the Ministers Struck."** A Parable relating what happened when every Church was closed, and the mouth of all Ministers was sealed. (Ezekiel 3: 26.)

A Christian lady who attended Dr. Hamilton's Bible Conferences in St. Louis, Mo., and heard the Parables, said to a friend: "I thought the stories were quite fanciful and far-fetched, until our Churches were closed; then I realized how quickly a condition might overtake us which would make the Parables anything but unreasonable.

3. **"The World's Greatest Money-Makers."** "They approve themselves as Ministers of God, in much patience, in distresses, in long suffering; *as poor, yet making many rich.*" (2 Corinthians 6: 4-10.)

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The Arena

Prehistoric Babylon, Nineveh and the Hittite Empire ; their Bearing on the Theory of Evolution

BY PROF. L. T. TOWNSEND, D.D., S.T.D.



If someone only a little longer than a half century ago had said that there were once such cities as the Old Testament writers prophesied against and such as the book of Jonah describes, whose magnificence and splendor surpassed that of most modern cities and whose inhabitants enjoyed a degree of civilization that in some respects has rarely been surpassed in all the centuries since those prehistoric times, and that the time would come when the evidence of all this would be established beyond any doubt—nearly the whole world would have exclaimed that such statements could come from no one except a crazy idiot. But today the world stands amazed and convinced.

While many of our readers are more or less familiar with the discoveries that have been made we venture to mention some of them, the more strongly to enforce the conclusion we are seeking to establish.

Of the founding of the Babylonian empire nothing is known. The opinion, however, has been offered by those who have made a study of these subjects that it was a civilized country not far from 5000 B. C.

The city of Babylon, the capital of the Babylonian empire, was probably one of the oldest cities of Mesopotamia, a territory lying between the Euphrates and the Tigris. Babylon was a flourishing city at least 2000 B. C. and in Bible times, 1,700 years later, was still a city of great magnitude and grandeur. The plains about Babylon in almost every direction are studded with mounds that mark the ruins of other cities that seem to have been founded at what may be called the dawn of human history. Not far from 300 B. C. Babylon was rapidly falling into ruin and near the beginning of the Christian era it was, according to Pliny, "a deserted and dismal place."

As every one knows Babylon has been an attractive field for excavations, affording the antiquarian results well nigh startling.

Public schools for the education of Babylonian children are found to have been of as high standard as those of Europe or America, at least until within comparatively recent times. Children in schools even of the lower grades, appear to have been master of two languages, the one learned, the other a colloquial tongue. There is a clay tablet that had been used by a school boy as boys now use slates. This Babylonian boy had done some preliminary work that evidently was not satisfactory. There was what happened to be a mistake, for he had rubbed out that part of his work with his thumb and the marks left by that thumb are as clear cut today as they were the day he made them and as Dr. Rogers says "could be analyzed by the Bertillon System." We can imagine that the boy became discouraged and quit the school for some other employment since the tablet was never used afterward. If this were the case he would seem not unlike discouraged boys at the present time. Other public school tablets have been recently unearthed containing grammatical exercises from which the children were taught.

The multiplication tables in use among the Babylonians are noteworthy in this that while our tables now in common use are not carried beyond the number twelve

those of Babylon reached sixty and the more extended tables, particularly in astronomy, have multiplications as high as 1,300 by 1,300 and are pronounced by modern scholars to be "mathematical marvels."

Dr. Robert Koldewey, who has superintended some of the Babylonian excavations, writes thus of what is called Nebuchadnezzar's palace or fortress:

"There was a sacred street in Babylon leading from the palace to the temple. A gateway known as the Ishtar Gate leading to the street is most imposing. Fortunately it has escaped destruction at the hands of the Arab brick-diggers. Whatever its original height may have been, it still stands forty feet above the street. Its six square towers, measuring twelve feet each way, contain on all their sides, one above another, beautiful reliefs of bulls, lions, dragons and animals of fantastic shapes. The reliefs are of brick glazed blue and yellow and white, and the coloring is as fresh as ever it was. Each brick of the relief was shaped and glazed separately and so accurately that when it was placed in the wall it formed a part of a perfect picture. The art could scarcely be surpassed, even in modern times."

The ethical codes of the Babylonians in those ancient times for loftiness and purity, like some of those in Egypt, are such as may well put to blush modern systems of ethics except where Bible revelation has come in touch with the people.

Nor was the spirit of religion lacking. One God, Bel, was supreme, though other deities were also worshipped. The great temple of the city of Nippur was supported by voluntary contributions; tablets have been discovered containing records of the income of the temple derived from various persons.

At one period in their history the Babylonians had a Sabbath and observed it. This was long before the Mosaic laws ordered it to be observed among the Israelites. It does not follow by any reckoning that the Sabbath of the Israelites was derived from the Babylonian code. It may have come to each nationality from the same source and so far as any one knows it may have come from Noah's ark and earlier still, from the Garden of Eden.

Passing from the Babylonian to the Assyrian empire it is found that the beginnings are almost as obscure as those of Babylon. Its capital for a long time was Nineveh, having several suburban cities grouped about it, such as Celah, Dur Sagina, Tarbiska, Abel, Khazeh, and Asshur, whose ruins bespeak the "vast ambition and mighty energy of their builders."

The rich alluvial soil producing an abundance of food with little labor together with a congenial climate assured a large population for the entire Mesopotamian valley.

Nineveh and its surrounding cities appear to have been settled by emigrants from Babylon (Gen. 10: 8-12, 22). It is known to have been a flourishing city as early as 1816 B. C. It is mentioned in the Bible as early as 1680 B. C. (11 Kings, 19:36). It was conquered by Babylon 608 B. C. and the Assyrian power came to an end. Herodotus, 484-424 B. C., traveled over that entire region but saw no ruins; they had been levelled and covered with drifting sand. And to a thoughtful mind the entire field of history presents few subjects of sadder interest than the complete wiping out of those ancient and splendid civilizations of both Babylon and Nineveh.

The Nineveh excavations, beginning 1845 and continuing to the present time, have richly rewarded the antiquarian and filled with genuine amazement the thoughts of all who have made themselves acquainted with recent discoveries. And what is especially interesting to conservative people and perplexing to evolutionists is the fact that the earliest history of those countries "bursts upon us," to employ the words of one who has made a careful study of ancient civilization, or in other words the earliest archaeological remains show no traces of a slow emergence from barbarian to conditions that could be called civilized.

In those early times there were rich people and poor people, masters and slaves; there were those who lived in tents and others in well built houses. They herded cattle, raised different crops, cultivated several of the useful arts and were so far advanced (?) as to drink fermented liquor! As early as 4,000 years before the Christian era there were magnificent palaces having sanitary conditions superior to those of any city in America until within comparatively a few years.

The explorations of M. De Sarzec (1893-1894), who uncovered nearly 30,000 clay tablets in Chaldea, offers the opinion, now undisputed, that in the earliest pre-historic period of which anything is known, Chaldea was a rich and prosperous country enjoying a civilization of which no modern country need be ashamed.

Speaking of the period between 2800 and 3800 B. C., Professor Robert W. Rogers, who, perhaps, is better informed on the early history of Mesopotamia than any other Assyriologist in our country, says:

"Those people by some means had attained a high degree of civilization. They carried on a wide-extended commerce, had dynastic forms of government and a religious priesthood. They employed the signs of the zodiac, and in the same order as we do; and, what is still more remarkable, they had the seven days of the week designated by the names of their gods in the same order and having the same characteristics as ours. In their schools two languages were taught, the Assyrian and Sumerian, and their diplomatists had knowledge of a third, the Aramaic, which was the universal language for communication in that day, as was French a half-century ago in Europe, and as English is largely today the language of commerce. We have records of a dissolution of a partnership recorded in their month corresponding to January, with the sum allotted to the retiring partner, as fully and minutely set forth at least 4,000 years ago as if the article had been drawn last January by an American lawyer. On another tablet is set forth the sale of a house and lot, with price, executed in due Babylonian form, one party signing his name, the other not being able to write made his mark or cross as unlettered men do today."

The Wolf expedition, led by Dr. William Hayes Ward, and the excavations under Professor Hilprecht in the Nippur territory, together with those of English, French, Austrian and German Assyriologists have brought to light an almost endless number of relics and tablets from which there is gathered indisputable evidence that those Euphrates and Tigris valleys, as many centuries before the times of Abraham as his time was before ours, enjoyed an associative and even a complicated private life, engaged in various business activities, carried on diplomatic international correspondence with countries that were remote as well as those near by. Merchants and lawyers were associated in partnership as they are now. In the office of one of the legal firms of the Assyrian capital, the Murashu Sons, were found tablets showing their method of bookkeeping.

There have been found tablets on which were written contracts of various kinds, records of collections, agreements and bills of sale. One of the agreements was a guarantee concerning the sale of a ring, to the effect that the emerald would not fall out for twenty years; if it did the jeweler obligated himself to make it good.

There are other tablets showing the rates of interest charged, statutes as to frauds in commercial transactions, bankrupt laws, libel suits instituted, in which the transgressors were released on bail.

Houses and lands were mortgaged then as now, and tablets have been found showing that brokers dealt in futures. That is, farm crops were bid in some time before their ripening, as now is the case with the cotton crop in our southern states and the wheat crop in the West.

A tablet recently discovered by Dr. Arno Poebel contains regulations for board and lodgings at inns, which were always kept by women.

One may see in the Pennsylvania Museum an Assyrian tablet which shows that not far from 5,000 years ago women by constitutional acts were chosen mayors of cities.

The range of subjects, literary and scientific, that were treated is surprisingly large. There were treatises on architecture with plans for ornamentation; also treatises on geography, grammar, jurisprudence, lexicography, mathematics, applied mechanics, mythology, philology, sculpture, theology and historical writings together with definite problems of history stated and expounded. And what seems scarcely less noteworthy is the fact that the various tablets in the Nippur Library were catalogued in like manner as in modern libraries as if designed for every-day use and for a large number of readers.

Upon another tablet recently discovered there are astronomical calculations as to the constellation Scorpion and as to the place and movement of the stars so accurately described that the astronomers of that time in some respects seem to have been as proficient as those of today. There are also tablets showing that

musicians composed and the people sang music then as now. There are many hymns among Professor Hilprecht's collection, some of which closely resemble the psalms of the Old Testament.

We need not carry the discussion further. The ruins of those ancient cities and empires—the Egyptian, Babylonian and Assyrian—and the tablets unearthed, some of which are in America and are translated by American scholars, make it clear that those people, the earliest of them, were not unlike the people who now live in the most highly civilized countries of Europe or America and in physical and mental endowments never since then have been surpassed. But long before the time that the kings of Babylon and Assyria were fighting for supremacy and even before the founding of those imposing dynasties of which we have been speaking, there had been settlements by civilized people in Mesopotamia and between those two civilizations there has been discovered a missing link or period “wrapped in profound silence in which we discover no figure and hear no sound.” And when those valleys more thoroughly are explored “there is a possibility, if not a probability,” says Professor Rogers, “that under some of the many mounds will be unearthed the ruins of cities that were built by an antediluvian people.”

The Hittites. This ancient people, as is now conceived, were the descendants of Heth, the grandson of Noah. At one time in their history they ruled Asia Minor from the Euphrates to the Aegean Sea and during a period of over 3,000 years. Rawlinson is authority for saying that the Hittites could bring into the field during the reign of Rameses II 2,500 chariots of war (see *See History of Ancient Egypt*, Vol 2).

The civilization of this people thought by some writers to be as ancient as that of Egypt or Assyria appears to have had its beginning in the basin of the Euphrates and the Tigris. The tribes bearing the same name who annoyed the Israelites many years later were a degenerate off-shoot from this ancient people, or as some writers think, there may have been two branches of the Hittites, one of which settled in Palestine, known as the Canaanite Hittites, the other of which settled in Syria, called the Syrian Hittites. Both, however, were probably from the same original stock.

Professor Sayces' book, *The Story of a Forgotten Empire*, makes it clear that the primitive Hittites were not an inferior or a rude people such as they generally have been supposed to be, but belonged to a race whose name was feared as far as the western extremity of Asia Minor, whose capital resisted the arms of both Assyria and Egypt and whose civilization played a leading part in the settlement of the further east. Judging from their recently discovered hieroglyphic literature and from their monuments and sculpture and taking into account what appear to be contemporaneous tablets found elsewhere in Asia Minor the Hittites more than 4,000 years ago appear to have been an enterprising and highly civilized people. They invented the circular seal and wrote international treatises upon plates of silver and were workers of gold, silver and iron before the times of Rameses II. Pottery recently discovered by Professor Petrie at Kahan and Garob belonging to those early periods, is undistinguishable from the early pottery found at Mitylene.

Professor Sayce, in studying some Cappadocian tablets that belonged to the third dynasty of Ur, 2500 B. C., found evidence that Hittite women enjoyed in common with men positions of civic authority. “Nearly every reference,” he says, “on one of the tablets to a prefect who ruled over the cities is followed by reference to the prefectess or woman-mayor.” In one of those suggestive and beautiful Old Testament narratives, the Hittites are shown to have been an honorable and kind-hearted people, far more so than many who enjoy the advantages of what is called modern civilization. (Gen. XXIII.)

Taking all these matters into account there is no occasion for humiliation that the Hittites were friends of Abraham and allies of David or that Bathsheba, the wife of Uriah, the Hittite, was the mother of Solomon.

This Hittite civilization, like that of nations already spoken of, must have been preceded by a still earlier one, its equal perhaps, possibly of a higher type; at least no evolutionist is prepared to say it was inferior. There followed, however,

periods of destructive warfare, then degeneration and the final extinction of this remarkable people.

And now what already has been referred to should not be lost sight of, that those Asiatic prehistoric people take us back at least six or seven thousand years earlier than the present time which leaves at most only four or five thousand years before reaching the Ice Age and before that age no traces of man or monkey have been discovered. Biological evolution, however, demands by its slow process of development, several hundred thousand years in which to evolve the ape into a man, especially into a highly civilized and physically perfect man. But geologists are now refusing to yield the point and place materialistic evolutionists up against an ice-clad world—the glacial period.

(TO BE CONTINUED)

CORRECTION—In our January number a mistake in Dr. Townsend's article was made that should be corrected. In the last line but four of the article the reading should have been from ten to twelve thousand years, instead of miles.

“The Supreme Court”

BY WILLIAM H. BATES, D.D.



GOING into the bookstore of one of the largest publishing houses in New York City, I saw displayed there a volume of sermons, just out, by one of the most prominent preachers of the metropolis, the first sentence in the first discourse of which exalted the sayings of Jesus to the disparagement of those of His Apostles. Authority, reliability, credibility was allowed to the Gospels which was not credited to the rest of the New Testament, nor indeed to the rest of the Bible.

This is quite in accord with the idea which is having a present exploitation, that “Jesus is the Supreme Court.” Says one who makes not a little of this idea:

“I simply claim that the Gospels contain the decisions of the Supreme Court, while the Epistles contain the sayings of the Subordinate Courts, and must be received or rejected as they conform or fail to conform to those of the Supreme Court. I am for the ‘Old Theology’ of Jesus, the Christ of the four Gospels. If the Church is right, i. e., in some of the interpretations of the Epistles as given in their Confessions of Faith and Catechisms, “then the Epistles teach doctrines that are the very opposite of what Jesus taught on the same subject; they are not the sayings of the risen Christ, but are entirely human.”

The trouble is not with the idea that Jesus is the Supreme Court—that is all right—but with the erroneous use that is made of it. “Figures won’t lie” it is said, but those who use them sometimes will!

It is a rule of legal procedure that when the decision of a “subordinate court” comes up to a higher court for review, if the higher court confirms that decision, then what is confirmed has all the force, validity, authority of the higher court; and if it comes up to the “supreme court” and is so confirmed, then it has the sanction of—is equivalent to and in effect and in fact is—a Supreme Court decision.

The foregoing sentence was submitted to a judge, and while it lacked the amplifications, delimitations, technicalities, circumlocutions dear to the legal heart, he nevertheless O. K.’d the aforesaid statement of fact in said sentence as correct. Let us understand, then, that what any court down the line says is thus and so, is thus and so if authenticated by the Supreme Court, and is entitled to all the consideration that belongs to a Supreme Court deliverance.

Let us inquire, first of all, what are the decisions of the Supreme Court, recorded in the four Gospels, in regard to the Old Testament?

In Matthew 5: 17, Jesus uses a current classification of the Old Testament Scriptures, under the terms “law” and “prophets,” the law being understood to mean the first five books of the Bible, or the Pentateuch, and the prophets the rest of the Old Testament. And let it be noted, as Canon Liddon well observes, that the Old Testament of the time of Christ and His Apostles, was just the Old Testament we have today.

Of the law Jesus says (5: 18)—and the context seems fairly to require that the prophets should be included in the same intention—that not “one jot or one tittle shall . . . pass . . . till all be fulfilled.” The jot, or yod, is the smallest of the Hebrew letters, not much larger than our comma, and the tittle (*keriaia*, little

horn) is smaller still, being applied to the little apex or tip of the Hebrew consonants or to the point sometimes written in the consonants. Not the smallest letter, or even the tip of a letter, shall pass till all be fulfilled! Such is the reliability, yea inviolability, the Supreme Court gives to the Old Testament. Nor is this all.

In Luke 24:44, Jesus uses another comprehensive classification, "law of Moses, prophets, and psalms:" "The law of Moses" being the Pentateuch; "the prophets" including the historical books of Joshua, Judges, Samuel, and Kings with the distinctively prophetic writings except Daniel; and "the psalms" including, with all the poetical books, Ruth, Esther, Daniel, Ezra, Nehemiah and Chronicles. He had been expounding to the Emmaus disciples, "in all the Scriptures the things concerning himself" (Luke 24:27); and a few hours later, in the company of the Apostles, He said 'that all things written in the law of Moses, and in the prophets, and in the psalms concerning Him must be fulfilled' (vs. 44).

Still more. In John 10:34, Jesus, making an Old Testament quotation (from Ps. 82:6), adds: "The Scripture," i. e., the Old Testament writings, "cannot be broken." We thus have the Lord Jesus Christ, as Canon Liddon puts it, setting "the seal of His infallible sanction on the whole of the Old Testament." To Him, certainly, the entire Old Testament was credible, reliable, aye, absolutely infallible. This is the Supreme Court's post-authentication of the Old Testament. This is the Supreme Court's decision.

The question of the veritableness of the content of this decision is of no concern whatever to us at this present writing; the only question as to *what* that decision is. And that we have seen.

The place of the Old Testament is, therefore, alongside of, and precisely on a par with, the Gospels. He who relegates it to a lower place is guilty of the misdemeanor of setting aside of his own motion and nullifying a court's decree.

But what shall we say of the megacephalic "scholars" who tell us that much of the Old Testament history, so called, is not history at all, but saga, myth, legend, folk lore, allegory, fable, invention, fiction, and without foundation in fact? Avaunt! In the language of Vergil, *Procul, O procul este, profani!**

And what does the Supreme Court say of the New Testament that follows the four Gospels?

Jesus, in His farewell discourse only the day before His death, said to His disciples: "I have many things to say unto you, but ye cannot bear them now" (John 16:12), and he immediately adds: "Howbeit when He, the Spirit of Truth, is come, He shall guide you into all the truth, . . . and He shall declare unto you the things that are to come." He had already said: "The Holy Ghost . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Here we have the Supreme Court's validation of the "many things" yet to be revealed, the "all truth" into which guidance should be given after the Spirit should come, and the new prophecies ("things to come") that should be uttered. In short, to the future words for Christ spoken or written in the Spirit, He gives precisely the same authority as His own words have.

Of course the great mass of Christian truth as we know it—those truths growing out of the atoning sacrifice on the cross, resurrection, ascension, priestly advocacy on high, etc., etc.—had no place for utterance then, for the facts on which they were to be based had not yet been accomplished; but He certified that in due time they would be communicated. That must surely be, for He promised so, and He says, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Something is coming for sure, and that something is pre-authenticated by the Supreme Court!

What is the character of the guaranteed guidance, control, utterance of the disciples? Let the Supreme Court speak for itself.

Jesus, in His first commission of apostles to preach, said: "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit

*"Far hence, O far hence, be ye, ye profane!" They should all be arrested, tried, convicted and sentenced to durance interminable, for supreme contempt of court!

of your Father which speaketh in you" (Matt. 10: 19, 20). As to their defense, He said: "When they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say; for the Holy Ghost shall teach you in that same hour what ye ought to say" (Luke 12: 11, 12). Afterward, foreseeing the future evil days, He said: "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost" (Mark 13: 11). Such is the vouching for the speeches of Peter, Stephen, Paul, and of other arrested disciples. Here, surely, is Supreme Court pre-authentication.

Still more. Luke, in Acts 1: 1, referring back to his Gospel, said: "The former treatise have I made, O Theophilus, of all that Jesus *began* both to do and teach." Then, so far as acceptance, validity, credence, rests upon authorship, the Gospel of Luke and the Acts of the Apostles have precisely the same consideration due them. Moreover, if the Gospel narrates but the *beginning* of Jesus' doing and teaching, by the same token the Acts continue that same doing and teaching. He had much more to do and to say, and this was to be said and done through and by His disciples. And the old law maxim is, *Nam qui facit per aliud, facit per se*—what one does by another, he does himself. The Supreme Court, according to data cited above, guarantees Luke.

And how is it with St. Paul? The anticipations which Jesus' promises justify, we should expect to find met by corresponding fact. Says this Apostle: "I certify you, brethren, that the gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it but by the revelation of Jesus Christ" (Gal. 1: 11, 12). And in 1 Cor. 2: 12, 13, he says: "We have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God; which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

And St. Peter, under the Supreme Court's guaranty, put himself in the category of the post-authenticated Old Testament prophets when he exhorted those to whom he wrote, "That ye be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior" (2 Pet. 3: 2).

Remembering, then, the pre-guaranteeing promises respecting the future words of the Apostles which would give to their utterances as great weight of divinity as attached to those of the Lord Himself, manifestly their words are entitled to as great regard as His; and we should therefore so regard them. If this be so, then to distinguish between the words of Christ and those of the Apostles to the disparagement of the latter, is to dishonor Christ Himself. And is it not also to hold in contempt the decisions of this divine Supreme Court? Again avaunt, *etc.*!

Since the questions raised by the event noted in the first paragraph of this article, were settled in the mind of the writer—and they were settled right away, in accordance with the foregoing disquisition—he has not esteemed any part of the Bible (the Gospels for instance) to the disparagement of any other part, but has regarded all parts of equal authority—a position that the Supreme Court decisions require. So when the one quoted in the third paragraph says: "To me Jesus is the Supreme Court; He is above all prophets and apostles, and His words command more, theirs less, confidence," he certainly is a good way off. While of course all parts of the Bible are not of equal importance—for importance may vary according to the subject—all *Scripture is equally authoritative*, for all has the post- or pre-authentication of the Supreme Court. To nullify any part by disparagement or otherwise, would seem to render one liable to a process for contempt of court.

Objection may be raised to this presentation on the ground that our courts do not "pre-authenticate" anything, and therefore the argument fails and falls.

A quibble. While it is true our earthly courts do not pre-authenticate anything, it is because they do not have the power either to foresee or to bring to pass previsions. But our Chief Justice, the Lord Jesus Christ, omniscient, fore-

sees all the deliverances of his "subordinate courts," and, omnipotent, has the power to, and will, make good what He foresees. His character, therefore, justifies and guarantees both his post- and pre-authentications.

When one takes the position that "the Epistles teach doctrines that are the very opposite of what Jesus taught," it is very proper that a case should be adduced. And this is the star instance brought forward: Titus 2:9, "Exhort servants to be obedient unto their own masters;" and Matt. 23:10, "Neither be ye called masters, for one is your Master, even Christ." Let us see.

Paul's word is *despotes*, which occurs ten times, five times translated "Lord," and five times "master," 1 Tim. 6:1, 2; 2 Tim. 2:21; Titus 2:9; 1 Pet. 2:18. Robinson's *New Testament Greek Lexicon* gives this definition: "A master, the head of a family, pater familias." Surely these meanings predicate a relationship that Jesus sanctions. Christ uses altogether a different word, *kathegetes*, which occurs twice, Matt. 23:8, 10, and is spoken only of Him. Whedon's *Commentary*, p. 268, says on this passage: "But under the symbol of the names *father, master, and Rabbi*, He does forbid that submission to men which stands in the way of our submission to our father God, our master Christ, our Rabbi the Holy Spirit in His word and influences."

There is no opposition here: yield submission to masters in the common social relations, which rightfully exist; but yield to no man, as master, the submission that belongs to God only. And we know of no other case of alleged opposition that cannot be just as easily and satisfactorily disposed of.

"By their Fruits ye shall know them."

II.

BY H. W. MAGOUN, PH.D.



SOME characteristics of the critical attitude are not hard to find. There are others that are not so easily discovered. We not only do not realize that they exist; we do not even recognize them as a possibility. We do not understand, for instance, how the ruling classes of Germany, more especially the Prussians, have been struggling for several centuries with a foreign religion, which they accepted in form but never fully assimilated. The struggle may be said to have begun in the days of Luther, when thinking ceased to be a religious crime. It has gone on ever since. It will account for many things. Incidentally, it will explain the statement used by Douglas Sladen to begin his book, "The Real 'Truth about Germany.'" In that statement Heinrich Heine, a Jewish Christian, well known as the author of *Die Lorelei* and *Nach Frankreich zogen zwei Grenadier* (*Die beiden Grenadiere*), more than 80 years ago foretold things which we have now been witnessing. This is what he said:

"Christianity—and this is its highest merit—has in some degree softened, but it could not destroy, that brutal German joy of battle. When once the taming talisman, the Cross, breaks in two, the savagery of the old fighters, the senseless Berserker fury of which the northern poets sing and say so much, will gush up anew. That talisman is decayed, and the day will come when it will piteously collapse. Then the old stone gods will arise from the silent ruins, and rub the dust of a thousand years from their eyes. Thor, with his giant's hammer, will at last spring up, and shatter to bits the Gothic cathedrals."

The keenness of Heine's insight needs no exploitation. His fame takes care of that. When he wrote this remarkable prophecy, Jean Astruc's "*Conjectures Concerning Genesis*" had been before the world for about 80 years. Eichhorn's ideas respecting "higher criticism"—he coined the phrase at the age of 27 years or less—had been public property for over 50. Darwin's theory with regard to "the survival of the fittest" was still about 25 years in the future. Treitschke was hardly out of his infancy, if he was born, and Nietzsche had not even been dreamed of, since he was 10 years younger. The leaven, however, was at work. The authority of the Bible was rapidly waning, even as Heine indicated, and pagan ideas were taking a fresh lease of life.

But another German far surpassed Heine. His prophecy was first published, in our day, in part, in the *Figaro*, September 10, 1914. A few days later it was reproduced in the *Boston Transcript*, under the heading, "A PROPHECY 300 YEARS OLD. The Fantastic Allegory of Brother Johannes." The original was in Latin, the date being 1600 A. D. It pictured Germany as attacking France from an unexpected quarter; England as coming to her help; Russia as invading Germany from the north and causing a change of campaign; the German leader as Antichrist, but with Christians in his legions; his opponents as defenders of the Lamb, but with savage soldiers and Mohammedans in their ranks; Antichrist's army as surpassing the imagination in numbers; the whole Christian world as red, or involved in the struggle; blood as spilt in the heavens and in the air, as well as in the water and on the land; the early battles as nothing in comparison with the later ones; the Beast as becoming furious when he realized that he was lost; the slain as innumerable and furnishing a means to cross streams; the nobles and those in high command as the only ones buried, because hunger and the pest would add their toll to the victims; Antichrist as seeking many times for peace, but in vain, because the Lamb had decreed that he must be destroyed for his hypocrisy; his armies as ultimately annihilated, with the loss of his fortresses and ships; his crown as lost; his empire as divided into 22 states; and Antichrist himself as dying in solitude and madness. "Towards the year 2000" was the date set.

It is hardly necessary to call attention to the general accuracy of the forecast. The identity of the allegorical eagles and other creatures is made sufficiently clear by a definite mention of the country of Luther, from which the "Black Eagle" was to come. He was to surprise the "Cock;" but the latter was to pursue him into his territory to help the "White Eagle." The terrific battles were to occur after that event, and the "strategic retreat" of the Germans to the "Hindenburg line" answers to the terms of the prophecy, since the Germans regard everything occupied by them as their own. The "White Eagle" represents Russia, England being a "Leopard" and Austria "the other eagle." Germany is thus made the home of Antichrist, and he is made the leader of her hosts.

Whatever may be thought of these allegorical word pictures, certain things are well-established. The appearance of Darwin's book gave the Germans a new idea. They were the "fittest" and must survive. That explains their readiness to destroy, by famine, sword, or pestilence, any race that might seem to stand in their way. It was bound to come, in their opinion, and they were but hastening matters somewhat. That was the logic of the situation, as they viewed it, and logic is final with a German. For that reason, even their theological professors were tainted with this dread hypothesis, and Germany thus became, to them, "the chosen of the Lord." She could therefore do no wrong. Hence it did not matter what she did. That salved their consciences and they approved.

With typical German thoroughness, Darwin's theory was applied to all mundane affairs. The idea of God became a product of evolution. Hence the Germans, as a logical consequence, were free to enlarge upon that idea or to change it to suit themselves. They proceeded to do so, the first step being the rewriting of the history of Israel along evolutionary lines. Now note one thing. This meant the elimination of both inspiration and revelation; but that fact was not mentioned in any connection—they were simply allowed to lapse, so to speak, as a natural result of the wrecking of the theology of an earlier day, which was Biblical and not evolutionary. Few saw far enough to recognize this truth, and the "new theology" began to pass current all over the world. It was German and that was enough. Men did not stop to consider its content or its consequences.

In a recent newspaper article I saw Carlyle credited with a statement to the effect that the Germans lie with a finesse unequaled anywhere else on earth. They do possess such a faculty. For 30 years I have realized that. It is not easy, however, to believe that they deliberately cultivate it. And yet note this curious fact: My head professor at the Johns Hopkins University, a man born in Vienna, familiar with all things German, and quite apt to know what he was talking about, forbade me to read controversial articles in German periodicals, on the ground that

their authors were not seeking after the truth but were *seeking to support a theory, right or wrong*. Some light may be thrown on this peculiarity by a recently recognized phenomenon. Moderate drinking obscures and may ultimately destroy one's clearness of perception, making him prone to falsehood as well as to inaccuracy. Being a higher critic will not exempt any man from the operation of this law, especially if he takes his *bier* with regularity and faithfulness. American theologians need to ponder on that fact and the possibilities attending it, and they need to ponder with some care. *Bier* is hardly an adequate substitute for the Holy Spirit, although it is a most desirable stimulant for unprincipled bluffers.

"Bluff" is supposed to be an American game. We do play it—much more extensively than is legitimate—even in theological discussions. Our theologians tell us that "all scholars have accepted the critical theory." They must know better, unless they are either woefully ignorant or have become wilfully blind. And yet, when it comes to those European scholars—those who support a theory, right or wrong, if it happens to be put out by a member of their own school, but seek to destroy it, right or wrong, if it happens to be the work of a man belonging to an opposing school—we are but tyros in playing the game. They play it with their whole souls and may even succeed in deceiving themselves in the process. Some of them know, however, that they are bluffing. I have evidence myself that so indicates. Chuckling over one's success at it does not argue blindness to the fact that one is playing the game. I have heard an eminent critic do just that with regard to one of his exploits.

That successful bluffing makes right in scholastic matters, is but a natural corollary to the doctrine that might makes right in governmental ones. Those who accept one of the dogmas can hardly avoid accepting the other. The next step is simple and easy: "Self-interest is the highest principle of ethics." That justifies everything. The school partisans put self-interest first by defending those of their own particular group. They are therefore doing the proper thing. If the premise is accepted, that is the normal conclusion. Logic is merciless, and the German is logical. Common sense has no chance.

Now note another thing. The critics claim that all scholars have accepted their views, inasmuch as the simple fact that a man has not accepted their views or combats them, is at once taken as sufficient reason for raising the claim that he is not a scholar! How can he be, if he does not think as they do? They are firmly convinced that wisdom will die with them, and it follows that they alone know what scholarship is and who are scholars! Verily Modesty, thy name is "Higher Criticism." Without thee men must languish in ignorance.

The critics flourish, because there are plenty of people who are foolish enough to be caught with this kind of chaff. Few have the courage to stand out against them boldly, and fewer have the inside knowledge necessary to "call their bluff." Truth is woefully slow—she always has been—while falsehood, or error, if you prefer that term, flies on the wings of the wind. Being "a scholar" is made easy by the critics, although "there is no royal road to learning." All anyone has to do is to subscribe heartily to whatever the critics promulgate as truth! It is like getting a Ph.D. or a D.D. for a five-dollar bill. Men forget that no degree ever yet adorned a man unless he also adorned it.

For myself, I had rather be accredited an ignoramus all my days and cling to the truth than to get any amount of adulation as a scholar by espousing what is intrinsically unsound. For that reason, I dare to "split" an infinitive as well as to use the "had rather" of Shakespeare and the Bible, both of which are fully justified, as I have shown in a recent number of the *Bibliotheca Sacra*. If I were to be false to my trust in such matters, my New England conscience would give me no rest. How ministers of the Gospel can do as they do, in catering to the critical octopus, passes my comprehension—unless they have too little intellectual power to understand *what* they are doing or where they must inevitably come out in the long run. If they lack sound common-sense, I can excuse them. They know no better. Otherwise, they deserve condemnation for not taking the time and the pains to think the thing through.

Now and then one of them does exactly that and discovers that he has swallowed a toadstool. Listen to this:

"I sincerely tried to believe in the Bible of the higher critic, even contemplated owning the Polychrome Bible, but I lost my power as a Minister of the Gospel, love for the brethren, belief in the supernatural, love and zeal for my work, was often conquered by Satan, very unhappy in all the relations of life, contemplated giving up the ministry, prayed for death, even thought of self-destruction. In the words of the Apostle, I was without God and without hope in the world. Thank God, I have been delivered. Set free, free indeed, because the Son hath made me free. I have chosen Christ as my Lord and my God and have thrown overboard the higher critic with all his theories, presumptions, deductions and doubts."*

Would that others might be as honest and candid as this good Methodist brother was. He correctly diagnosed his trouble and took measures accordingly. "Pride of intellect" keeps others—they fondly fancy that swallowing critical doctrines is an evidence of brains—from realizing their condition, and so they drift on, deceiving others and being deceived themselves. Why do they not, if they actually possess unusual brain power, go to the bottom of this question or at least far enough to understand its genesis? Conceived with the help of a dissolute (such is the report) physician in his old age, espoused by a youthful German in search of notoriety, and fondly welcomed as a veritable "blue-stocking" into the society and fellowship of all the forces that are secretly hostile to the Church, to God, and to Jesus Christ, this thing really is—to carry out the figure—the natural child of a subtle, unscrupulous, and thorough-going rationalism. And *they* now make haste to kotow to the hussy.

If this seems harsh, it is your task to show wherein it is not true. It is true, in point of fact, and that is why it cuts; for that which is false is always powerless to hurt. Notice, now, another thing. We can choose what we will give heed to, precisely as we can choose what we will eat. After the choice is made and our volition has ended in action, certain things take place as a natural consequence of what has been done. If we are in normal health and the food is nourishing, we are satisfied and benefited. But if the food is poisonous, we suffer sickness or even death, unless we act with sufficient promptness in ejecting the poison from our system. With mental pabulum a similar law maintains. If we read things that poison the mind, we cannot retain a normal health of intellect. If we persist in looking on vice that we detest, we shall end by embracing it, unless we look, to fight it all the harder. That is a law of our being.

Our attention takes cognizance of what we place before it. It ignores other things, altho they may be more important. That is what ails the German mentality. Self-interest has loomed so large that righteousness has been crowded out of their range of vision. The conception of Righteousness at any Cost was beyond their ken, and the bare idea that that could be the real teaching of Jesus was past their comprehension. Hence they falsely accused him of teaching Peace at any Price. That is a base slander. As well accuse a cautious Fabius of rank cowardice or a peace-loving Wilson of pure timidity. That is why they cannot understand and therefore hate England intensely and the United States only a little less. It passes their comprehension that men can be governed by a motive like love of righteousness rather than by unadulterated self-interest. Any claim of that sort must therefore be downright hypocrisy!

The ethical faculty is by no means over-developed in the German race. Bodies they have, and brains they have; but spirits—well, they may have them, but they are of the wrong kind. Exceptions only prove the rule. A thoroughly converted German, like a thoroughly converted Hebrew, is likely to be one of the best of men; but, until that happens, self-interest is the dominant factor, and selfishness rules the life. "Spiritually, the Germans are still babes in arms." That tells the tale, and the man who said it was educated in Germany. Moreover, he was a prominent physician and noted for his moral courage.

(TO BE CONCLUDED)

*THE BIBLE CHAMPION, March-April, 1917, p. 129, end.

The Cuckoo Bible College



EV. Mark Collis, of Lexington, Ky., is a subscriber to the BIBLE CHAMPION. May 25th, 1918, he was refused re-election as a member of the board of trustees of the College of the Bible, of which he had been chairman for twenty-five years. We are indebted to the *Christian Standard* for the report of Dr. Collis to his denomination which we quote below. It is an illuminating illustration of the uniform method by which the Cuckoo Critics have stolen so many orthodox colleges and churches.

Mr. Collis Makes Report of His Stewardship to Brethren at Large

On May 25 my term of office as a trustee of the College of the Bible expired. I was not re-elected. As, by the action of the board, my official connection with the institution has ceased, I deem it my duty to give an account of my stewardship. I was a trustee, not of the interests of the president and the faculty, but of the brotherhood. My duty, as I understood it, was to safeguard the rights of the brethren—the real owners of the college. To them I make my report.

My trusteeship lasted thirty-three years; most of that time I served on the executive committee; for twenty-five years I was chairman of the board. I gave my time, my thought, my energies, my money, cheerfully to the interests of the college. During the absence of Professor Bower in the Orient, I taught a class in Old Testament poetry. My work as a teacher was commended by the president and by the members of the class. I did this work free of charge. I enjoy the distinction of being the only person who ever did special work of this kind in the college without pay. All this service I rendered cheerfully and without any hope of material reward, because I loved the college and wanted to see it succeed.

I was intimately associated with Graham, Grubbs and McGarvey, and knew their plans and purposes and hopes for the college. Bro. McGarvey's ambition for the institution, as expressed a short time before his death, was that the College of the Bible should become the greatest seat of Biblical learning in the world; he also said that he would rather see it sunk to the bottom of the sea than given over to that form of rationalism now called destructive criticism. When Bro. McGarvey expressed those views, the trustees seemed to be in full accord with them.

President McGarvey died Oct. 6, 1911. The question of electing his successor was before us. President Crossfield had received a call to the church in Atlanta. It was thought desirable to retain him in Transylvania. He seemed determined to go. He advocated the plan of one man's serving as joint president of Transylvania and the College of the Bible. This plan was adopted by the governing bodies of both institutions. President Crossfield was offered the position at a salary of \$5,000. He remained. I record with regret that I am partially responsible for that act. By way of explanation, I may say that at that time no one thought that President Crossfield was out of harmony with the order of things under which the College of the Bible had made such unprecedented success. He had been educated under Bro. McGarvey, and had been looked upon as in full accord with Bro. McGarvey's plans concerning the college.

Soon after R. H. Crossfield entered upon his duties as president, W. C. Morro resigned as professor of New Testament; before this, W. F. Smith had vacated the chair of Sunday school work; later, S. M. Jefferson, who occupied the chair of philosophy, died. The filling of these three vacancies gave the president the opportunity of revealing his policy concerning the instruction to be given in the college under his administration.

A. W. Fortune was recommended for the New Testament position. The president reported that he had made thorough investigation as to Professor Fortune's fitness for the place; his soundness in the faith was especially emphasized. Disturbing rumors, however, were received with regard to Bro. Fortune's views. After an investigation of these rumors, it was reported that there was nothing in them to shake our confidence in the candidate. Subsequently, John T. Brown's letters appeared in the *Christian Standard*, making specific charges against For-

tune. Later, Bro. Brown appeared before the board and presented in person the charges that he had made in print, with documentary evidence. A committee was appointed to investigate these charges and the evidence. This committee reported later that the charges were either based upon misunderstanding or could be explained in a satisfactory way. The report satisfied the trustees, and they made a public statement to that effect. Thus it seemed that due care was being taken to guard the teaching of the college. W. C. Bower was elected to succeed W. F. Smith, and E. E. Snoddy to succeed S. M. Jefferson. Letters of recommendation were offered on behalf of both these men. The president, before the election of all three of these professors, expressed it as his conviction that they stood for the things that were assuredly believed among us. If I had for one moment thought that they would ever introduce into our college such teaching as has brought about the unfortunate conditions that exist among us today, they would never have received my vote.

In the spring of 1916 there were rumors that hurtful teaching was being done in the college. The faculty met with the executive committee. The conference ended with the conviction that the professors were perhaps misunderstood; they promised to be more guarded against the possibility of misunderstandings in the future. We concluded this conference with the hope that there would be no further occasion for misgivings about the work done by our professors.

Early in 1917 reports of hurtful teaching in the classrooms again became current. Soon after, a statement by some students regarding this teaching was presented to the executive committee, and the notable meeting of the trustees in May, 1917, was held. This investigation was abortive. With one very slight exception, only evidence favorable to the accused brethren was presented. A report was prepared which endorsed the professors. Two trustees voted against this report. I voted for it with reservations, claiming the right to express myself, if, in my judgment, the occasion should arise. I could not bring myself to vote against the resolution, because I felt sufficient evidence had not been presented to condemn the professors. I signed the report as chairman to attest that it was the action of the board.

Up to this time, my relations with the president and with the men in question had been nothing but cordial. I esteemed them highly. The three professors are men of most pleasing personality, the influence of which I felt very strongly. Until this unfortunate controversy arose, I had lived in peace and harmony with all my brethren. I have been free from suspecting those who are engaged in doing the work of the Master. I have never been a heresy-hunter. But I love the Bible. I do not believe it is inspired in spots. I accept it as the word of God from cover to cover. I accept the dictum of Thos. Campbell: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

After our May meeting, the testimony that was intended for the trustees began to appear in the columns of the *Christian Standard*. I read this testimony with great care, and became impressed with the seriousness of the situation. I then published a statement in the *Christian Standard* and the *Christian Evangelist*, setting forth what I believed to be the purposes of the college, purposes that I heartily approved. I thought that through this statement my brethren would understand my position, and I hoped that my fellow-trustees would, in some appropriate way, endorse my position, for I fully believed that the majority of them would accept what I wrote. I thought that what I had written would be acceptable to all who stood for the Bible, as it had been believed by the former teachers in the college, but was severely condemned by the professors and their supporters. This condemnation of my statement of what has been generally regarded as fundamental teaching among us confirmed me in my opinions concerning the professors.

After the publication of my statement, Bro. W. G. Irwin sought an interview with me. He informed me that, as one deeply interested in the Men and Millions Movement, he desired to know conditions in Lexington as I understood them. I stated that it was not my desire to see Transylvania and the College of the Bible

deprived of its share of the money being raised by our brethren, but that I sincerely hoped something could be done to correct the evils existing in the college. Mr. Irwin asked me if I would be willing to meet Mr. R. A. Long and relate to him the conditions as I understood them in Lexington. To this I agreed. At his request, conveyed to me through Mr. Irwin, I related to Mr. Long the same story that I had given Mr. Irwin. Mr. Long listened attentively and seriously to what I had to say, and the next day made his memorable speech in the Kansas City Convention Hall. In agreeing to talk to these brethren, it was my desire that some plan could be found that would in a quiet but effective way relieve the situation in Lexington. No disinterested person can deny that I had a perfect right to talk with these brethren. I regret that it did not accomplish what I hoped. The college administration and their friends severely censured me for agreeing to these interviews.

A joint meeting of the curators of Transylvania and the College of the Bible for the purpose of endorsing the faculty and the administration was called in January. I opposed the calling of this meeting, on the ground that the trouble had to do solely with the College of the Bible. But the meeting was called. The attendance was unusually large. I have good reason for believing that personal work necessary to the passage of the desired resolution was done before the curators and trustees convened. The motion to endorse the administration and the faculty was made. I opposed the motion, on the ground that the three professors should not be endorsed until they had cleared themselves of the charges made against them; furthermore, I stated definitely two serious reasons why I could not vote to endorse the administration. I hoped that the president or one of his supporters would demand a complete and impartial investigation of these reasons. Justice demanded such an investigation, which, if the alleged reasons could not be sustained, would have cleared the administration of all censure, and would have overwhelmed me with confusion. If I could not prove my assertions, I should have been expelled from both boards. The desired endorsement was secured without the presentation of any evidence whatever. When a far less grave situation existed in the State University of Kentucky, a full investigation of the affairs of that institution was held, which continued several weeks and resulted in the reorganization of the university. It was done quietly, but effectively. This is what I hoped for in our own institution, where such important interests are involved.

The annual meeting of the board of trustees of the College of the Bible was called for May 24. At that meeting I took the chair as president, and read to the trustees my statement. Formal recommendations were made in this document, looking to a solution of our trouble. I hoped that some kind of action would be taken on my statement, that it would be referred to a committee or would provoke discussion. It was received without a word. I laid it upon the secretary's table. As it was left untouched, I took it up and carried it home, and now give it to the brotherhood, to whom I am primarily responsible.

Knowing the delicate place that I occupied as chairman, I declined to appoint the committee, and, upon motion, a special committee of two was named to perform that duty. The committee on the president's report spoke in praise of the administration; that on nominations presented the name of a brother from Winchester to take my place. Both reports were adopted. This action relieved me of further responsibility as a trustee of the College of the Bible.

It was a sad day for me, not because of chagrin at being dropped from a board of which I had been a member for thirty-three years, but because it was an expression of determination to eliminate from its governing body those who will not advocate or will not quietly acquiesce in the subversion of our once beloved College of the Bible to this new order, which is entirely at variance with the purposes of the founders of the college and of the men and women who gave their money to endow it.

substance of volumes into a sentence. For brevity and conclusiveness Leslie's "Short and Easy Method" is left far behind. He has said:

The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; and the answer to the Book with its wonderful finality is the Christian civilization of the best countries of the Protestant world.

Now the pertinent question which compels attention and demands some satisfactory reply is: Why this wide and extraordinarily persistent, if not passionate, use of this one Book? This daily, devoted, consultation under all circumstances? Why this approach of unnumbered millions of the past and present to this volume as the supreme and final court of appeal? Why is it that amid the wear and tear of conflicting centuries this literature remains the undisputable and authoritative text Book in all matters relating to the greatest and noblest subjects of which we have any knowledge? Why is it that there is no serious, not even a common-place attempt, to universalize the Koran, the Vedas, or any of the other religious books of the east?

Why give this Book to the millions of our soldiers as they go forth to engage in the greatest struggle of the world's long history? Why keep the vast fabric of Christendom from year to year, with its increasing purpose, with all its organizations for service, in the special interest of the human race? The only answer is found in the teachings of a Book which passed in its final completeness into the possession of men nearly 1,800 years ago.

No mere accident, no adventitious circumstance, no wizardry of ancient or modern ecclesiastics, can for one moment adequately account for a phenomenon of this magnitude. Such attempts afford no solution whatever. The thing is inconceivable and our strongest common sense rises into a fierce rebellion when such explanations are presented to us. There is a profound conviction, there has always been this conviction, that the contents of this wonderful volume are sufficient to inspire and sustain the most victorious faith in teachings which it contains; sufficient to move men to the noblest character, to the most exalted and unselfish service, to the possession of the brightest hopes, and the most abounding consolations for life's perplexities, sorrows and needs. The greatest problems are answered, and the wrong doings of individuals and nations are dealt with, in an unsparing, yet not hopeless manner. That sense of sufficiency for all great moral and spiritual ends was never more complete and emphatic than it is today.

The late William E. Gladstone, England's illustrious statesman, once affirmed that.

The only sufficient remedy for this world's vast need was the bringing of the Gospel of Jesus Christ into touch with humanity's sorrows and sins.

President Woodrow Wilson's recent declaration is to the same effect. With this agree the firm conclusions of the world's most representative authorities of this or any other age.

The wonderful vitality of the Book at the age of 1,800 years is one of the great characteristics which on mere human grounds cannot be explained. If we examine the life it has lived and the manner of life it is now living, we discover evidences of a vitality of the most abundant and beneficent character. We select one instance of this vitality which leaped into marvelous power on one of the great occasions in the religious history of Europe. We refer to the time when Luther found a Bible in the monastery, and when he had opened the Book, at once the lids of the Book fell back, they jarred everything from the Vatican to the last monastery in Europe and the rustling of the leaves seemed as if they became the wings of an angel of a great reformation.

It is interesting to note what great authorities in letters and in science have said concerning this closed Book. James Anthony Froude, the historian, has given his verdict as follows:

The Bible thoroughly known is a literature in itself—the rarest and richest in all departments of thought or imagination which exists.

J. von Dollinger is reported to have written:

I believe we may credit one great superiority of England over other countries to the circumstance that there the Scripture is found in every house, as it is the case nowhere else in the world, and it is, so to speak, the good genius of the place, the protecting spirit of the domestic hearth and family.

Heinrich Heine made this statement on one occasion:

Why do the British gain foothold in so many lands? With them they bring the Bible, that grand democracy wherein each man shall not only be king in his own house but also bishop. They are demanding, they are founding the great kingdom of the Spirit, the kingdom of religious emotions and the love of humanity, of purity, of true morality, which cannot be taught by dogmatic formulas, but by example and parable; such as are taught in that beautiful sacred educational Book for young and old—the Bible.

For this Book to which not a chapter has been added for 1,800 years, Carlyle said:

The one Book wherein for so many years the spirit of man has found light and nourishments of thought or imagination which exists.

That widest recognized authority as historian, I. H. Green, in his history of England has made the following record:

The effect of the Bible was simply amazing. The whole temper of the nation was changed by it, a new conception of life and of man superseded the old, new moral and religious impulse spread through every class.

That great man in the world of literature, R. L. Stevenson, on one occasion wrote:

Written in the east, these characters forever live in the west; written in one province, they pervade the world; penned in rude times, they are prized more as civilization advances; product of antiquity they still come home to the business and bosoms of men, women and children in modern days. There is no exaggeration in saying that the character of the Scriptures are a marvel of the mind.

Max Müller, whose edited series, "The Sacred Books of the East," reached some fifty volumes before his death, giving him an unrivaled authority in that field of religious research, declared:

It has been for many years a problem to me how the sacred writings of the east could by the side of so much that is fresh, natural, simple, beautiful and true, contain so much that is not only unmeaning, artificial and silly, but even repellent and hideous.

Speaking on another occasion of certain celebrated books of India he remarked:

These works deserve to be studied as the physician studies the twaddle of idiots or the ravings of madmen. They disclose to a thoughtful eye the ruins of a faded grandeur, the memories of noble aspirations. But let us only translate them into our tongue and we shall feel astonished that human language and human thought should ever have been used for such purposes.

On closing one of his lectures on the Vedas he affirmed that as one of the results of his careful and impartial study of Oriental religions we shall learn to appreciate better than ever our own religion.

No one who has not examined patiently and honestly the other religions of the world can know what Christianity really is, or can join with such truth and sincerity in the words of Paul: "I am not ashamed of the Gospel of Christ." "The Bible is a book of eternally effective power." Said one who was not himself a Christian but a leader of large movements in his day:

The Scriptures for 1,700 years have occupied the mind of man more than all other books; have enlightened it more than all other books.

This was the deliberate declaration of the famous Lessing. Prof. Huxley, whose controversial powers were so often mercilessly exercised against much so greatly prized by Christians, was frank enough to affirm that "The Bible has been the *Magna Charta* of the poor and oppressed," and he, unlike many other agnostics, contended that the Bible should be made a text-book in the public schools. He enthusiastically asks:

By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the intervals between the eternities, and earns the blessing or curse of all time according to its effort to do good and hate evil, even as they also are earning their payment for their work.

A Wonderful Finality

BY WILLIAM HARRISON, D.D.



It would be a daring, if not a perilous, claim to make for any book which has made, or will make, its advent in the world of literature, to assert that it has said the last, and authoritative word, on the subject with which it deals; that the discussion is closed and that further progress is impossible. A visit to any of the great libraries of the world teaches a timely lesson on the mortality of books dealing with every phase of human investigation. The last volume on physics, on astronomy, geology, education, medicine, conscience in its manifold departments, on philosophy and all other related and unrelated themes, has not yet been written. The spirit of progress is in the air and no barrier can impede the chariot of increasing knowledge as it moves on its way to attainments of which our fathers little dreamed.

It is just here where we are confronted by the one great exception, where a Book stands before us with a content and history all its own. It defies classification with all other volumes that have appeared in the history of the world. That its last pages were penned some 1800 years ago and that from that day to this not another chapter has been added is a fact which stands unsurpassed for its uniqueness in all the writings which have marked the generations as they have come and gone.

There was a time when this Book was an unfinished and incomplete quantity. It was in process of formation and long years came and went as the advancing record increased in the quality and quantity of the message ultimately designed for the instruction and unspeakable advantage of the world. There were voices which never ceased to speak of that period when the blessed burden of revelation would be complete and the final and holy parchments would be all aflame with a record designed for the comfort, uplifting and transformation of the world. That period arrived, and when the Canonical Scriptures were decided upon, each and every book found its allotted place in the sacred collection, never to be seriously disputed or disturbed by all the destructive forces of a trying and changing world.

The sense of completeness and finality appears to exist from the formation of the New Testament Canon. That conviction has possessed the Christian church from that day to the present; and the prospect is that nothing in the future will arise to unsettle this universal conviction as to the fixed quantity of Christian teaching as we know it today. There has not been and there is not at the present time anything like an expectation that something greater, better, more satisfying will appear among men for their direction in the great matters of life, conduct and destiny. Within the whole range of Christian and unchristian thought and hope there is no evidence that anything more enlightening or wonderful will break in upon the world in the form of a more authoritative and illuminating message than we possess in the Christian documents which have inspired all the great activities which have distinguished the strange and wonderful history of the race. The Christian books that are here today have met and overcome the destructive elements which without pity or apology have swept the various periods of the past.

There is a machine in the royal mint in London which tests the coins, so made that it flings aside every imperfect one; that which is absolutely correct and genuine it accepts and finally sends out for circulation throughout the length and breadth of the empire whose symbol it bears. The great testing machine of time and history has done some of the same kind of testing work and many are the rejected coins it has sent to the refuse heap of the world. Here we find the great exception. The pitiless searchings of more than 1800 years have been concentrated on the documents which constitute the Bible of Christendom, and after passing through the fierce and passionless crucibles of all these years the volume has vindicated its right to the attention and gratitude of the uncounted millions to whom it has been a kindly lamp amid the uncertainties and trials of this earthly scene. It comes to the race in these great days, not as a mutilated, fragmentary remnant of a once complete book, whose completeness has been surely and hopelessly destroyed by forces whose

work it is to discrown and retire every cherished illusion, no matter how prized that illusion may have been. Here is an astounding miracle in the realm of the world's highest literature which calls for an explanation which will adequately explain the indisputed place which the volume holds in the most active soul-searching age that time has ever known.

Notwithstanding the proud march of the human intellect, mechanical progress, and the marvelous unfolding of the seen and unseen universe, it is not seriously claimed that any great truth affecting man's relation to God or to the moral and spiritual welfare of mankind has been discovered which the New Testament does not make known. Dr. J. M. Buckley, in his lectures on "The Foundations" (pp. 92, 93) says:

My personal belief is that the Bible contains a revelation upon the fundamentals of religion and if this is not so, none exists. Further, I believe no special information upon religious truth has been communicated by God to the world since the sacred Books of Christianity were written, and that no religious teaching which contradicts the New Testament in its distinctive principles or foundation facts is of Divine authority or origin.

It would be quite easy to array a great company of distinguished writers who very positively and heartily agree with the conclusion just quoted.

The great Bible societies of the world have never once been called upon to make an addition to the Sacred Canon as we have it today. Throughout the length and breadth of Christendom no such proposal has ever been expressed, and we look in vain for any movement which seeks to disturb the unity and completeness which for so many centuries have marked the world's greatest religious Book, whose work and results and present supremacy constitutes one of the wonders of the world.

Without the slightest hesitation the work of translation and circulation goes forward as never before and this expansion is taking place with a passion and prospect for its universal dissemination 1,800 years after its pages were written. Last year, by counting the output of all the Bible societies in the world, some 40,000,000 copies of the Word, in whole or in part, were put in circulation. This was the record year since the formation of the British and Foreign Bible Society in 1804. In this matter of circulation alone this Book with its tone of absolute certainty and finality is simply unparalleled. Nothing so pervasive and penetrating and so wonderfully aggressive as this, for it appears restless until its mission of universal expansion shall be an accomplished fact.

The outlook for this world-wide circulation of books, often penned in lonely conditions under all manner of difficulties and trials was never so auspicious as at the present hour. No other volume has so commanded the earnest attention of mankind. Multitudes of readers have not given so much attention to all other books combined as they have to this one. No other book is read more profoundly, with such breathless earnestness, with such devouring eagerness and with such prayerful and anxious care. What a tale is told, also, by the absolutely inexhaustible catalog of literature created by this one volume—the sermons, commentaries, expositions, treatises, which have been written, printed, purchased, read, delivered and listened to, in connection with this one Book. What tons of such sermons are written and spoken in Christendom in the course of a single year! As a stimulator of profound thought, of labor, of emotion, these Christian documents stand absolutely alone.

Someone has said there has never really been anything in human history like a golden age, but one would arrive in the next twenty-four hours if the supreme teachings of the Bible suddenly became the universal rule of action. At present it is only half understood, half appreciated, and only partly assimilated.

Imagine the world's life and action shaped on the pattern of the Koran with woman disgraced and degraded. Think of the universal conduct of men and human affairs, absolutely dominated and decided by any of the pagan or unchristian systems of religion now in the world. The very thought is intolerable.

Wendell Phillips' argument for the supremacy of the Bible compresses the

obstructing, numerous and valiant armies encountering, himself a host, he assuaged our sufferings, limited our privations and upheld our tottering republic. Shall I display to you the spread of the fire of his soul, by rehearsing the praises of the hero of Saratoga and his much loved compeer of the Carolinas? No; our Washington wears not borrowed glory. To Gates, to Greene, he gave without reserve the applause due to their eminent merit; and long may the chiefs of Saratoga and the Eutaws receive the grateful respect of a grateful people.

Moving in his own orbit, he imparted heat and light to his most distant satellites; and combining the physical and moral force of all within his sphere, with irresistible weight he took his course, commiserating folly, disdaining vice, dismayng treason, and invigorating despondency; until the auspicious hour arrived when, united with the intrepid forces of a potent and magnanimous ally, he brought to submission the since conqueror of India; thus finishing his long career of military glory with a luster corresponding to his great name and, in his last act of war, affixing the seal of fate of the nation's birth.

To the horrid din of battle sweet peace succeeded; and our virtuous chief, mindful only of the common good, in a moment tempting personal aggrandizement, hushed the discontents of growing sedition and, surrendering his power into the hands from which he had received it, converted his sword into a plowshare; teaching an admiring world that to be truly great you must be truly good.

Were I to stop here the picture would be incomplete and the task imposed unfinished. Great as was our Washington in war, and as much as did that greatness contribute to produce the American republic, it is not in war alone his pre-eminence stands conspicuous. His various talents, combining all the capacities of a statesman with those of a soldier, fitted him alike to guide the councils and the armies of our nation. Scarcely had he rested from his martial toils, while his invaluable parental advice was still sounding in our ears, when he, who had been our shield and our sword, was called forth to act a less splendid but more important part.

Possessing a clear and penetrating mind, a strong and sound judgment, calmness for deliberation, with invincible firmness and perseverance in resolution maturely formed; drawing information from all; acting from himself, with incorruptible integrity and unvarying patriotism; his own superiority and the public confidence alike marked him as the man designed by Heaven to lead in the great political as well as military events which have distinguished the era of his life.

The finger of an over-ruling Providence, pointing at Washington, was neither mistaken nor unobserved when, to realize the vast hopes to which our revolution had given birth, a change of political system became indispensable.

How novel, how grand the spectacle! Independent states stretched over an immense territory, and known only by common difficulty, clinging to their union as the rock of their safety; deciding by frank comparison of their relative condition, to rear on that rock, under the guidance of reason, a common government, through whose commanding protection, liberty and order, with their long train of blessings, should be safe to themselves, and the sure inheritance of their posterity.

This arduous task devolved on citizens selected by the people, from knowledge of their wisdom and confidence in their virtue. In this august assemblage of sages and patriots, Washington of course was found; and, as if acknowledged to be the most wise where all were wise, with one voice he was declared their chief. How well he merited this rare distinction, how faithful were the labors of himself and his compatriots, the work of their hands, and our union, strength and prosperity, the fruits of that work, best attest.

But to have essentially aided in presenting to his country this consummation of our hopes, neither satisfied the claims of his fellow citizens on his talents, nor those duties which the possession of those talents imposed. Heaven had not infused into his mind such an uncommon share of its ethereal spirit to remain unemployed nor bestowed on him his genius unaccompanied with the corresponding duty of devoting it to the common good. To have framed a constitution was showing only, without realizing, the general happiness.

This great work remained to be done, and America, steadfast in her preference, with one voice summoned her beloved Washington, unpracticed as he was in the duties of civil administration, to execute this last act in the completion of the national felicity. Obedient to her call, he assumed the high office with that self-distrust peculiar to his innate modesty, the constant attendant of pre-eminent virtue. What was the burst of joy through our anxious land on this exhilarating event is known to us all. The aged, the young, the brave, the fair, rivaled each other in demonstrations of their gratitude; and this high-wrought, delightful scene was heightened in its effect by the singular contest between the zeal of the bestowers and the avoidance of the receiver of the honors bestowed.

Commencing his administration, what heart is not charmed with the recollection of the pure and wise principles announced by himself, as the basis of his political life? He best understood the indissoluble union between virtue and happiness, between duty and advantage, between the genuine maxims of an honest and magnanimous policy, and the solid rewards of public prosperity and individual felicity. Watching with an equal and comprehensive eye over the great assemblage of communities and interests, he laid the foundations of our national policy in the unerring, immutable principles of morality, based on religion, exemplifying the pre-eminence of a free government by all the attributes which win the affections of its citizens, or command the respect of the world.

Leading through the complicated difficulties produced by previous obligations and conflicting interests, seconded by succeeding houses of congress, enlightened and patriotic, he surmounted all original obstruction and brightened the path of our national felicity.

The presidential term expiring, his solicitude to exchange exaltation for humility returned with a force increased with increase of age; and he had prepared his farewell address to his countrymen, proclaiming his intention, when the united interposition of all around him, enforced by the eventful prospects of the epoch, produced a further sacrifice of inclination to duty.

The election of president followed; and Washington, by the unanimous vote of the nation, was called to resume the chief magistracy. What a wonderful fixture of confidence! Which attracts most our admiration, a people so correct or a citizen combining an assemblage of talents forbidding rivalry, and stifling even envy itself? Such a nation ought to be happy; such a chief must be forever revered.

War, long menaced by the Indian tribes, now broke out; and the terrible conflict, deluging Europe with blood, began to shed its baneful influence over our happy land. To the first, out-stretching his invincible arm, under the orders of the gallant Wayne, the American eagle soared triumphant through distant forests. Peace followed victory; and the melioration of the condition of the enemy followed peace. Godlike virtue! which uplifts even the subdued savage.

To the second he opposed himself. New and delicate was the conjecture, and great was the stake. Soon did his penetrating mind discern and seize the only course, continuing to us all the felicity enjoyed. He issued his proclamation of neutrality. This index to his whole subsequent conduct was sanctioned by both houses of congress and by the approving voice of the people. To this sublime policy he inviolably adhered, unmoved by foreign intrusion, unshaken by domestic turbulence.

Maintaining his pacific system at the expense of no duty, America, faithful to herself, and unstained in her honor, continued to enjoy the delights of peace while afflicted Europe mourns in every quarter under the accumulated miseries of an unexampled war; miseries in which our happy country must have shared, had not our pre-eminent Washington been as firm in council as he was brave in the field.

Pursuing steadfastly his course, he held safe the public happiness, preventing foreign war and quelling internal discord till the revolving period of a third election approached, when he executed his interrupted but inextinguishable desire of returning to the humble walks of private life.

The promulgation of his fixed resolution stopped the anxious wishes of an affectionate people from adding a third unanimous testimonial of their unabated

From this somewhat extended selection of judgments concerning the world's greatest Book from all manner of authorities we are confronted with a conclusion regarding its sovereign supremacy in the world's vast sacred and secular literature which calls for an explanation which mere human forces are utterly inadequate to furnish. The Book which inspires faith, great sacrificial endeavors, noblest character, boundless hope and direct sources of deepest satisfaction, must be inspired. Without this Divine inspiration, the Book, in its contents, its past history, its command of universal respect, its present day control of the leading intellects of Christendom, and its undoubted, assured place and power in the coming ages, is altogether inconceivable and insoluble. This volume is the matchless "autobiography of a Spiritual evolution;" it is an "authoritative and complete revelation;" "the organ and record of a public, historical revelation in which God since man began to be upon the earth has been manifesting Himself for the instruction of the race, and which He completed and authenticated by the crowning manifestations of Himself in Christ."

Herein the Book stands altogether and forever apart from all other sacred books and remains and will remain the "only authoritative record and standard of Revealed truth."

In conclusion, we cannot command words which more clearly express the explanation of which the foregoing argument presents its challenge and irresistible demands, than the words of Professor James Orr, in "Fundamentals:"

It is an essential element in a tenable doctrine of Scripture, in fact the core of the matter that it contains a record of a supernatural revelation, and that is what the Bible claims to be—not a development of man's thought about God, but a supernatural revelation of what God revealed Himself in word and deed to men in history. And if that claim to a supernatural revelation from God fails the Bible fails, because it is bound up with it from beginning to end.

With this conclusion agree the findings of the most thorough investigations of the past and present. The solution is sufficient. The Book's hold upon the world today vindicates its unparalleled claims, and affords a sure foundation for the welfare of mankind when so many spurious objects have received their death-blow and are ready to vanish away.

Henry Lee's Funeral Oration on Washington

IN obedience to your will I rise, your humble organ, with the hope of executing a part of the system of public mourning which you have been pleased to adopt, commemorative to the death of the most illustrious and most beloved personage this country has ever produced; and which, while it transmits to posterity your sense of the awful event, faintly represents your knowledge of the consummate excellence you so cordially honor.

Desperate, indeed, is any attempt on earth to meet correspondingly this dispensation of Heaven; for, while with pious resignation we submit to the will of an all-gracious Providence, we can never cease lamenting, in our finite view of Omnipotent Wisdom, the heart-rending privation for which our nation weeps. When the civilized world shakes to its center; when every moment gives birth to strange and momentous changes; when our peaceful quarter of the globe, exempt as it

NOTE—On the death of Washington, Dec. 14, 1799, Henry Lee—"Light Horse Harry"—a military officer who was then a member of congress, was appointed by that body to deliver the funeral oration. Lee, like Washington, was a native of Westmoreland county, Va. It is also interesting to note that he was the son of Mary Bland, the "lowland beauty," with whom Washington had fallen in love in his youth.

Lee's oration, which was delivered in Philadelphia, Dec. 29 (the seat of government was not removed to the District of Columbia until November, 1800) is interesting and important, not only because of its historical significance and its excellence as an example of formal public speech, but because it is a sincere tribute to the Father of his Country, from a man who had served under him in the Revolution and knew at first hand of the nobility and unselfishness of his character and of the invaluable services he rendered both as a military leader and as chief executive of the young republic.

As the oration does not appear in ordinary works on American history and is, therefore, not readily accessible to the average reader, we present it here in its entirety.

happily has been from any share in the slaughter of the human race, may yet be compelled to abandon her pacific policy, and to risk the doleful casualties of war, what limit is there to the extent of our loss? None within the reach of my words to express; none which your feelings will not disavow.

The founder of our federate republic—our bulwark in war, our guide in peace—is no more. Oh, that this were but questionable! Hope, the comforter of the wretched, would pour into our hearts its balmy dew. But, alas! there is no hope for us; our Washington is removed forever. Possessing the stoutest frame and purest mind, he had passed nearly to his 68th year in the enjoyment of high health, when, habituated by his care of us to neglect himself, a slight cold, disregarded, became inconvenient on Friday, oppressive on Saturday and, defying every medical interposition, before the morning of Sunday put an end to the best of men.

An end, did I say? His fame survives! bounded only by the limits of the earth, and by the extent of the human mind. He survives in our hearts—in the growing knowledge of our children—in the affection of the good throughout the world. And when our monuments shall be done away; when nations now existing shall be no more; when even our young and far-spreading empire shall have perished; still will our Washington's glory unfaded shine, and die not, until love of virtue ceases on earth, or earth itself sinks into chaos!

How, my fellow-citizens, shall I single to your grateful hearts his pre-eminent worth? Where shall I begin in opening to your view a character throughout sublime? Shall I speak of his warlike achievements, all springing from obedience to his country's will, all directed to his country's good?

Will you go with me to the banks of the Monongahela, to see your faithful Washington supporting, in the dismal hour of Indian victory, the ill-fated Braddock, and saving, by his judgment and by his valor, the remains of a defeated army, pressed by the conquering savage foe? or, when, oppressed America, nobly resolving to risk her all in defence of her violated right, he was elevated by the unanimous voice of congress to the command of her armies?

Will you follow him to the high grounds of Boston, where, to an undisciplined, courageous and virtuous yeomanry, his presence gave the stability of system and infused the invincibility of love of country? Or shall I carry you to the painful scenes of Long Island, Work Island, and New Jersey, when, combating superior and gallant armies, aided by powerful fleets and led by chiefs in the roll of fame, he stood the bulwark of our safety, undismayed by disaster, unchanged by change of fortune?

Or will you view him in the precarious fields of Trenton, where deep gloom, unnerving every arm, reigned triumphant through our thinned, worn down, unaided ranks—himself unmoved? Dreadful was the night. It was about this time of winter. The storm raged. The Delaware, rolling furiously with floating ice, forbade the approach of man. Washington, self-collected, viewed the tremendous scene: His country called. Unappalled by surrounding dangers, he passed to the hostile shore; he fought; he conquered. The morning sun cheered the American world. Our country rose to the event; and her dauntless chief, pursuing his blow, completed on the lawns of Princeton what his vast soul had conceived on the shores of the Delaware.

Thence to the strong grounds of Morristown he led his small but gallant band; and through an eventful winter, by the high efforts of his genius, whose matchless force was measurable only by the growth of difficulties, he held in check formidable hostile legions, conducted by a chief experienced in the art of war and famed for his valor on the ever memorable heights of Abraham, where fell Wolfe. Montcalm, and since, our much lamented Montgomery; all covered with glory. In this fortunate interval, produced by his masterly conduct, our fathers, animated by his resistless example, rallied around our country's standard, and continued to follow our beloved chief through the various and trying scenes to which the destinies of our Union led.

Who is there that has forgotten the vales of Brandywine, the fields of Germantown or the plains of Monmouth? Everywhere present, wants of every kind

people of the house: "God loves me! God loves me!" and his soul passed out of the night of sin into the glorious light and liberty of the children of God.

Perhaps there is no better illustration of the power of love than the incident related by the superintendent of one of our institutions of charity. Of all the children that had ever been brought into the Home, there was only one that she felt she could not possibly love. This was a little girl so loathsome for her filth, flesh-sores, and hair a matted mass of corruption, that not only she, but all others connected with the institutions, felt they could not take her into their hearts. A few weeks passed by and the superintendent stood near her office one day watching groups of children playing in different parts of the building, while this little child played alone in the hall. Overwhelmed with pity, and with a sense of having neglected her duty to almost a criminal extent, she arose, went to her, and with tears streaming down her cheeks, said: "Mary, come to me. I will love you." Being unaccustomed to loving words, she hesitated in astonishment. Again she said: "Come to me, Mary. I have not loved you as I should. Forgive me, and from this time on I will be a mother to you." She then came forward and the superintendent took her into her arms, pressed her to her bosom and kissed her cheek while the little face glowed for the first time with the joy of realized love. From that moment she was a changed child and in a short time became the most precious jewel of the Home. She had been transformed by the power of love.

So also God, looking down upon us in our sin-cursed state, found us covered, in the spiritual sense, with "wounds, and bruises, and putrefying sores" that had "not been closed, neither bound up, neither mollified with ointment," and out of the infinitude of his love "gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and by this power men are being so transformed that thousands today are ready to die for Him. Silently, slowly, surely, the kingdom of God is growing, and that without the force of armies, or the use of carnal weapons.

It is said that a mother's love more nearly resembles the love of God than any other. What true mother ever withdraws her affections from her boy, let his crimes be what they will? How touching is the story of that dear old lady, her face furrowed by years of untold anguish on account of the waywardness of an only son, who walked many miles to tell him good-by, and assure him of her continued love, when he was being taken, with several other criminals, to the state prison where he was to serve a life sentence. Sobs from both officers and prisoners were heard as she renewed the assurance of her affection, and in after years many of them attributed the fact of a better life to the power of her love, as manifested on that day. If one woman's love can accomplish so much, what cannot the love of God accomplish, once it is realized. There is no depth to which it cannot reach, and no sin that it cannot cover, if in hearty repentance the full price is paid. But "I tell thee, thou shalt not depart thence, till thou hast paid the very last mite."

But some may ask why, if the love of God is so powerful, the number saved are comparatively few. I think it is the lack of realization on the part of the world, and of personal touch on the part of the people of God. The lost cannot know unless they are told, and as God can only work through human agency, it is vitally important that we get in close contact with them. The following incident will illustrate: An evangelist was once assisting a pastor in a series of meetings. One night the pastor called his helper's attention to a man in the audience, saying: "For many years I have been trying to win that man to Christ. I have preached to him so long that I sometimes find myself doing it almost unconsciously." "From the pulpit?" inquired the evangelist. "Yes, from the pulpit," was the answer. That night the evangelist went to him with the love of God burning in his heart and urged him to surrender. The next evening found him upon his knees in deep contrition, and salvation came to his soul. Just one hour of personal touch had done for him what years of preaching from the pulpit had failed to accomplish.

Now all who are of God love because He is love. Being His children, we partake of His nature. Not only do we love, but we love *as* He loves. His is not the kind that pats every person on the back, regardless of character. Neither does it wink at the cruel deeds of an enemy and withhold punishment "because we are taught to forgive." Forgiveness is required, but every righteous person knows from personal experience that even God does not forgive until every wrong is made right as far as possible. If individuals must pay the price, shall not nations also? Frankly, does not love for those who have been so greatly wronged, and for the generations to come, demand that we do all in our power to prevent such world-wide sorrow as has prevailed during the last four years? Do not the hearts of all who have loved and lost call for vengeance? Are not the slain crying "with a loud voice, saying, How long, O Lord, holy and true, dost thou not avenge our blood on them?" God has positively declared that vengeance is His and that He will repay. As He works through human agency to overcome and subdue barbarous nations, so also does He work through human agency to punish the sins of those nations. This has been true in all ages of history. There is no stronger evidence of love, and it can have no better means of manifestation, than through a stern justice that insists upon complete restitution for every crime committed against a civilized and peace-loving people. Yes, love breathes upon every page of the Word of God, and in every regenerate heart; but it is love for the souls of men, and for "righteousness" that "exalteth a nation." Crimes, such as Germany has committed, are, many of them, too dastardly to name, and cannot be looked upon with any degree of favor.



The Culture of the Spirit

"He dwelleth with you and shall be in you."—
John 14:17.



THE Bible represents man as a three-fold being—body, soul and spirit. The spirit has its existence and development through birth, food and exercise, just as do the body and the soul. A body is born into the world and its life is born with it. The physical is born of the physical, and the mental of the mental. The law is that like produces like. When either is produced it is developed by being brought into contact with like. This law is universal.

When a physical body is brought into the world its growth depends upon physical food and exercise. As the life develops in that body and the faculties of the mind become apparent, they are developed only by mental food and exercise. A man cannot develop the muscles of his body by the study of geometry; nor can he develop his mind by sawing wood. Likewise the affectional nature is developed by exercising itself upon some object which it can love.

Before a man can become possessed of a spiritual life it must be born of the Spirit. "The spirit of man is the candle of the Lord," and it cannot be born of

either the body or soul. God is the Spirit from whom all spirits proceed.

Multitudes of people live practically, the single life of the flesh. They are dominated wholly by their bodies and their fleshly minds. Their appetites, passions and physical propensities sway them. They have not even developed their minds by intellectual foods and exercise. Of the world, they live only for it.

Other multitudes, possessed of the flesh, have given the intellect the food and culture which has developed the mental man. It is an advance. Joys are here found unknown to the fleshly mind. But they stop here. No man can apprehend the spiritual by the development of the mental. It is only when a man, who has a body and a soul, yields himself to the Spirit of God that he is born of the Spirit and is given a nature that can enjoy the spiritual. This is the highest plane of life to which man can attain upon the earth.

The Spirit of God has been sent into the world, not only that He may bring spiritual life into existence through the new birth, but also that He may companion with it and live in it while it remains in the body. He imparts to it that

confidence in the man so long enthroned in their hearts. When before was affection like this exhibited on earth? Turn over the records of ancient Greece; review the annals of mighty Rome; examine the volumes of modern Europe—you search in vain. America and her Washington only afford the dignified exemplification.

The illustrious personage called by the national voice in succession to the arduous office of guiding a free people had new difficulties to encounter. The amicable method of settling our difficulties with France, begun by Washington, and pursued by his successor in virtue as in station, proving abortive, America took measures of self-defense. No sooner was the public mind roused by a prospect of danger than every eye was turned to the friend of all, though secluded from public view, and gray in public service. The virtuous veteran, following his plow, received the unexpected summons with mingled emotions of indignation at the unmerited ill treatment of his country and of a determination once more to risk his all in her defense.

The annunciation of these feelings in his affecting letter to the president, accepting the command of the army, concludes his official conduct.

First in war, first in peace, and first in the hearts of his countrymen, he was second to none in the humble and endearing scenes of private life. Pious, just, humane, temperate and sincere; uniform, dignified and commanding, his example was as edifying to all around as were the effects of that example lasting.

To his equals he was condescending, to his inferiors kind and to the dear object of his affections exemplarily tender. Correct throughout, vice shuddered in his presence and virtue always felt his fostering hand. The purity of his private character gave effulgence to his public virtues.

His last scene comported with the whole tenor of his life. Although in extreme pain, not a sigh, not a groan escaped him; and with undisturbed serenity he closed his well-spent life. Such was the man America has lost! Such was the man for whom our nation mourns. Methinks, I see his august image and hear, falling from his venerable lips, these deep sinking words:

Cease, sons of America, lamenting our separation. Go on and confirm by your wisdom the fruits of our joint councils, joint efforts and common dangers. Reverence religion; diffuse knowledge throughout your land; patronize the arts and sciences; let liberty and order be inseparable companions; control party spirit, the bane of free government; observe good faith to, and cultivate peace with all nations; shut every avenue to foreign influence; contract rather than extend national connection; rely on yourselves only; be American in thought and deed. Thus will you give immortality to that union which was the constant object of my terrestrial labors; thus will you preserve undisturbed to the latest posterity the felicity of a people to me most dear; and thus will you supply (if my happiness is now aught to you) the only vacancy in the round of pure bliss that high Heaven bestows.—*The Pathfinder*.



THE MYSTERY OF PRAYER

It is sometimes urged that prayer is mysterious. So is everything else, if we stop to think about it. Matter is a mystery. Nobody knows what matter is. Force is a mystery. Nobody knows what force is. Gravitation is a mystery. Nobody knows what gravitation is. Nobody knows what takes place when we drop a lump of sugar into a cup of coffee. Whether the change is mechanical or chemical, the very wisest men are not able to say. We know just one thing, that by dropping sugar into the coffee the coffee is sweetened. For most of us that is enough. We know that by dropping a prayer into a day we sweeten the day. How this is brought about we do not know. Who has sight so keen and strong that it can follow the flight of song or flight of prayer? Why should we not be as reasonable and practical in our religion as we are at the dinner-tables?—*Charles E. Jefferson, D.D.*

The Sanctuary

The Love of God

BY THE REV. S. E. SMUTZ

God is Love—1 John 4:8.



MAKING as authoritative the declaration of John that "God is love," and that His love, when perfected in us, "casteth out fear;" and of Paul that it "constraineth us," love is the greatest thing in the world.

The first text that Jesus Christ ever used from which to preach a public sermon: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," (Luke 4:18,19), discloses the fact that the gospel His Father sent Him to preach was a gospel of love. One evidence is that it was preached to the poor. When the Baptist, undeniably human, was suffering the discomforts, homesickness, privations and doubts characteristic of prison life, insomuch that he sent his disciples, asking, "Art thou he that should come, or do we look for another," not the healing of the sick, nor the opening of the eyes of the blind, nor the cleansing of the lepers, nor the raising of the dead, were to him stronger evidence of the Messiahship of Jesus, or brought greater comfort to his heavily burdened heart, than the message, "And the poor have the gospel preached to them." This was the kind of Messiah he had long been expecting, and henceforth he could behold with joy the dimness of his own light by reason of the greater light now shining.

The fact that the broken-hearted are healed is further evidence that the gospel is a gospel of love. Here and there may be observed, as we pass along the streets of the cities, such signs as "J. T. Jones, Eye Specialist," "A. B. Brown, Ear Specialist," etc., but no one has ever raised the sign "Heart Specialist. Bring your broken hearts to me and I will heal them." Yet this is exactly what the Divine Physician and Surgeon does, and in every case where instructions have been followed implicitly, success is the result. The sorrowing mother whose son lies in an unmarked grave "somewhere in France," is given a vision of a glorious and triumphant death in a noble struggle against wrong, with the certainty that to such a reward is due. The father whose son has suffered a fate far worse than death, being among the "missing in action," may bring his bleeding heart to this Master Surgeon to be sent on his way rejoicing in the assurance that every crime committed against him is only a part of the price paid to make the world safe for future generations, and that the God of justice will most certainly demand of that nation full retribution for its dastardly deeds.

In fact there is only one heart this Surgeon can do nothing with. I write it in reverence. Omnipotent though He is, God cannot do that which is inconsistent. The only remedy possible for those bringing to Him a corrupt, unregenerate heart is to have it taken out and a new one created within. And this He is able to do for all who believe and trust Him.

The love of God is transforming in its power. It is the agent of our righteousness. It expels every sinful affection, renders entire the consecration of our hearts, and lifts us to a full conformity to the image of Jesus Christ. It is difficult, however, to get men to fully believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," as it is contrary to fallen human nature to manifest such love. But once it is realized, the great work begins in the soul that must finally result in its regeneration. We have proof of this in the result of Edward Irving's visit to a dying boy. Placing his hand upon his head, he said: "My boy, God loves you," and immediately left the room. The boy began shouting to the

2. New associations and companions.
Eph. 2:19.
3. Bearing a new name. Jno. 15:15;
Rev. 2:17; 3:12.

4. Cheered by new hopes. Col. 1:5;
Titus 2:13.
5. Anticipating a new home Jno.
14:2, 3; 2 Pet. 3:13; Rev. 21:1.



The Club

Hygiene for Clergymen

BY PROF. L. T. TOWNSEND, D.D., S.T.D.



In a previous article the relation of clergymen to old age was touched upon. To what was then said a word or two may now be added. While an old man cannot be made over into a young man, our contention is that by the observance of the laws of health it comes within the range of possibility and even of probability to prolong one's term of usefulness perhaps twenty or thirty years, and if so, one's duty to one's self, to mankind, and to God is manifest. That is, religiously one should set up barriers such as are possible against growing old faster than is necessary and against death before there is any good reason for a funeral.

By the medical profession old age is held to be a chronic disease due to the degeneration of certain so-called ductless glands, such as the Thyroid, Sexual and Adrenals, but these glands are amenable to treatment just the same as are any other glands or organs of the human body. In other words, while the disease of old age is progressive and never stops when it once begins, yet its rate of progress can be accelerated by carelessness or retarded by correct hygienic behavior, provided of course, that one's ancestors, nearby or of many generations ago, were disobedient to the rules of hygiene and in consequence left ductless glands of poor quality to their posterity, or unless some incurable organic disorder has not already compromised one or more of the vital organs.

We are now prepared to suggest a course of conduct that will retard the progress of old age, prevent an early death and perhaps an untold amount of pain and suffering.

At first thought the reader may be surprised when the writer says that since the Bible is the clergyman's text-book and since it contains various hygienic laws and rules he should first of all carefully study its pages on this as on other subjects such as ethics and theology. And if one has not already given attention to Bible hygienics one will be surprised, on investigation, at the amount and quality of what is revealed in that Book of Books as to the human body and the rules of health. Two or three testimonials and a few facts may be of interest.

Few men in history stood higher than Dr. Edward Clarke. In his book on *Sex in Education*, he speaks thus:

"The instructors, the houses and schools of our country's daughters, would profit by reading the old Levitical law. The race has not yet outgrown the physiology of Moses."

Dr. Renouard, in his *History of Medicine*, translated by Dr. Comegys, makes these statements:

"The writings of Moses constitute a precious monument in the history of medicine, for they embrace hygienic rules of the highest sagacity. . . . In reading, for instance, those precepts designed to regulate the relation of a man to his wife, one cannot repress a sentiment of admiration for the wisdom and foresight which made such salutary regulations a religious duty. . . . Apart from the religious-ceremonies connected with them, might it not be said that they are extracts from a modern work on hygienics?"

There has been, off and on, in America and Europe no little discussion as to the pure food question. But among medical men who have given thought to these subjects there is no question that if the old Jewish sanitary laws as to the

inspection of cattle prior to their being slaughtered for food were enforced there would be no longer danger of having diseased meat from Chicago, or Kansas City palmed off on an unsuspecting public elsewhere in the United States.

Dr. Wood Smythe in a book recently published in London, *A Key to Modern Mysteries*, brings out the remarkable fact that "the sanitary code of the Hebrews furnishes an unerring guide in biological and medical science:"

"The Mosaic code contains the most useful principles of our sanitary laws, and distinctly recognized the terrible microbe that is in every vessel, with its contents, in the houses of the dead that was *uncovered* became unclean. There follows all the procedures of notification and inspection, all the principles of separation and isolation, of asepsis in the numerous washings and purification by water and by fire, and of antiseption in the use of perfumes and odors in the tabernacle and temple, such as cinnamon and cassia, substances that are now found to be more effective than carbolic acid for diffusive disinfection."

It is more than interesting, really is surprising, that in the time of Moses the microbe, unknown even in modern science until within a dozen or so years, was perfectly guarded against by the sanitary regulations of the Old Testament. Dr. Joseph G. Richardson, professor in the University of Pennsylvania, speaking on this subject, says:

"The Mosaic injunction against eating with unwashed hands if universally carried out would obviate the danger of taking disease producing microbes into the system."

And it is a remark of Dr. Cabolt that:

"Typhoid fever rages because people do not wash their hands."

When carefully examined it will be found that almost every health edict of the ancient Hebrew law-giver has a scientific, as well as a sanitary basis, and when we consider the time when those edicts were promulgated, that is, nearly four thousand years ago, there would seem to have been at that time either a very high degree of intelligence and culture or else supernormal revelations from some source unknown to any theories of naturalism and materialism.

It is also an interesting fact that the practical results of following the rules of health laid down in the Mosaic code have been favorably commented upon by persons interested in the science of hygiene.

Dr. Gibbon, a health officer of London, in a recent report, makes this remarkable announcement:

"The life of the Jew in London is, on an average, twice as long as the life of a Gentile."

In the district of Whitechapel, a Medical Officer in his report, states this fact:

"On the North side of High Street, occupied by Jews, the average death-rate is *twenty-seven* per thousand; while on the South side, occupied by English and Irish, the average death-rate is *forty-three* per thousand.

A conservative statement, therefore, is this: If the health rules of the Old and New Testaments were faithfully obeyed, old age would creep upon clergymen more slowly and the hour of death would be deferred.

In the further treatment of our subject we may be allowed to say that as a rule, drugs of all kinds are very questionable health agencies. Dr. Oliver Wendell Holmes, though himself an old school physician, remarked:

"It would be better for mankind if all the drugs in Christendom were thrown into the sea; but it would be hard on the fishes."

Dr. Leonard R. Hirshberg, of Johns Hopkins University, following up Dr. Holmes' remark, says:

"There is ground for belief that even though all the doctors in the world were choked to death by all the drugs in the world many diseases would continue to cure themselves."

The doctor adds other remarks of interest such as the following:

All that modern medicine professes to do is to help the body in its own battle and surround it with conditions most favorable to its fight against disease. And as knowledge increases regarding diseases, physicians are learning that drugs often do more harm than good. The time is not long past, when consumptives were literally drowned in all sorts of medicines, and one-tenth of them died, while today no medicine whatever is given and most of such patients recover."

necessary knowledge and culture which prepare it for the conquest of the physical and mental and for heaven and eternal life. He begins with the sinner by convicting him of his sinful condition. If His wooing is accepted He then leads the penitent to the Cross of Christ, where through a simple act of faith, sins are forgiven and the spiritual life implanted through the new birth.

This is but the beginning. To such as yield themselves to be indwelt by Him, He interprets the truth. He then becomes guide, teacher, comforter, energizer and friend. He speaks, not of Himself, but of Jesus whom He came to represent, and for whom He is getting a people out of the world.

As we develop from character to character through spiritual food—the Bible—the exercise, under the guidance of the Holy Spirit, our spiritual natures enlarge. He always has new and deeper truths to teach us. He bears the fruit of love, joy and peace, in our lives. He displaces the self-life and Himself lives in us. The joy of His presence is surpassing. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit.—*Pacific Christian Advocate*.

* * *

GERMAN THEOLOGY ALSO MUST GO FROM AMERICA

BY GEORGE W. M'PHERSON, D.D.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude vs. 3.



HIS note is a clarion call to an intensive and extensive Christianity, to the exhibition of the most heroic character and conduct. God has called men to fight as truly for the freedom of faith as for political freedom. The strength and security of our political freedom can be determined only by the strength and freedom of our faith.

In modern times there has arisen a mighty conflict over the Bible and against evangelical Christianity and this opposition to spiritual religion has had its rise and chief inspiration in the German universities—in their philosophies or rationalism and evolution—

and has been augmented and abetted here in America by not a few of the leaders in our institutions of learning, both secular and sacred. And Germany must be defeated not alone on the battlefields of Europe, but also in the propaganda of her apostate new theology and rationalistic philosophies here at home in America. It is true that America has been betrayed by her educators, influenced as the latter have been by German propaganda. Not a few have adopted the German new theology point of view of the Bible and all life, and as a result they have rejected the Scriptures as the one great authority, and in place of the Bible they have created a new god out of the pagan philosophy of evolution. These deceivers and their dupes array their insidious falsehoods against the Bible; they masquerade around under the guise of scholarship and in the name of religion, even though the propaganda of the new religious German apostasy is now flaunting itself in Europe in the awful panoply of war.

It is a religious conflict we are witnessing today across the sea. Germany, with a fiendish effrontery, has rejected the lofty principles of Christianity, has repudiated the fact of a revealed and supernatural religion. The war is not so much a clash between autocracy and democracy as it is a clash between infidelity and faith, paganism and Christianity. The war is not so much a conflict over political ideas as it is the rejection on the part of Germany of the Bible as a special revelation from God—a rejection of its inspiration, doctrines, authority. Germany has rejected the authority of God and his laws. The Bible as a guide for life she has thrown to the winds. And this accounts for the dastardly deeds of this criminal and lawless nation. Her god is the god of militarism of war, the god that makes right of might, the god of the philosophy of evolution.

We now understand, in part at least, the secret of the downfall of Germany. But this German modern god is not a personal intelligent being and free. He is a principle of nature, this god of evolution; he is the god of pantheism; he is a poor slave, dumb and helpless, smothered in the world which he has made. The god of Germany is not the God and Father

of our Lord Jesus Christ or the God of the Bible. If he were, Germany could not fall to the lowest levels of crime and shame.

It is this false modern religious conception of God as advocated by Germany in her universities and philosophies, and that has been adopted by many of our educators in America, that has produced the war, that would dethrone the God of the Bible, that would turn back the clock of time to the ages of barbarism and despair, that would turn our fair world into a slaughter-house of death. And it is this modern religious apostasy that our brave boys are fighting in the lurid flames of hell which it has created in Europe.

The call to America is unmistakably loud and clear today. It is not alone to defeat Germany on the battlefields of the Old World, in Asia and elsewhere, but also to repudiate her philosophies and false theology here at home. While our boys are pouring out their blood to win for the world a new freedom and security and a new vision of our gracious and loving God, let us be true patriots and fight to its death the new German theology apostasy here in America. Let us tear down from our universities, theological seminaries and church this poisonous serpent that has stealthily coiled its slimy form around our modern life and with one voice declare that America shall be holy, pure and free.

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BIBLE READINGS

BY WILLIAM H. BATES, D.D.

The Two Natures.

I. The Fact of the Two Natures. Col. 3:9, 10; Eph. 4:22-24; Jno. 3:6.

II. The Source of the Old Nature. Gen. 5:3.

III. The Character of the Old Nature. Eph. 4:22; Isa. 1:4-6; Col. 3:5, 6, 8; Rom. 7:18; 3:10.

IV. The Unchangeableness of the Old Nature. Jno. 3:6; Rom. 8:7. (Therefore the common notion of a "change of heart" is unscriptural.)

V. The Source of the New Nature. Jno. 3:3; 1:12, 13; Eph. 2:10; 2 Cor. 5:17.

VI. The Character of the New Nature. Eph. 4:24; Col. 3:10 (12, 13); Gal. 5:22, 23; 1 Jno. 3:9.

VII. The Conflicts of the Two Natures. Gal. 5:16, 17; Rom. 7:15-24.

VIII. The Victory of the New Nature. Rom. 7:24 and 25 (1st cl); Rom. 8:37; Jno. 6:40; Rev. 2:7; Rev. 3:5; Rev. 3:21.

The New Creature.

I.

I. The Fact of the New Creature. 2 Cor. 5:17; Gal. 6:15.

II. Necessity for the New Creature. Jno. 3:3 and 7; Gal. 6:15; Rom. 8:7-9.

III. Author of the New Creature. Jno. 1:12, 13; Col. 3:10; Eph. 2:10; How? Jno. 3:8.

IV. Manifestation of the New Creature.

1. In taste. 2 Cor. 5:17; 1 Jno. 2:15.

2. In warfare. Gal. 5:17; Rom. 7:22-24.

3. In work. 2 Cor. 5:14, 15; Gal. 5:13; 1 c.; 1 Cor. 9:10; Gal. 6:2; 1 Cor. 10:31.

4. In fruit. Gal. 5:22, 23.

V. Destiny of the New Creature. Jno. 14:3; Rom. 8:19-21; 2 Pet. 3:13; Rev. 21:1, 2; Rev. 21:22-27.

II.

I. Man Renewed.

1. The need confessed. Ps. 51:10; Eph. 2:3.

2. The efficient agent. Titus 3:5.

3. Essential to salvation. Gal. 6:15; Jno. 3:5, 6.

II. Characteristic Features of the New Creature.

1. The Old disowned. Eph. 4:22; Col. 3:8, 9.

2. Created in righteousness. Eph. 4:24; Col. 3:10.

3. With a new disposition. Col. 3:12-15.

4. Following a new course of life. Eph. 4:25-29.

5. Owning a New Master. Matt. 23:8-10.

6. Accepting a new service. Rom. 6:16-22.

7. Governed by new aims. 2 Cor. 5:9; Phil. 3:8-10.

III. Privileges and Blessings of the New Creature.

1. Relationship with God. Heb. 8:10; 2 Cor. 6:17, 18.

The doctor assures us that essentially the same may be said of pneumonia, typhoid and other diseases. Then he proceeds saying that

"to a perfectly normal and vigorous man no known infectious disease is necessarily or invariably fatal, and even the worst plague may be fought and routed by the white corpuscles. Even such diseases as cancer, leprosy and hydrophobia have been conquered by the white corpuscles."

Estimates made by eminent physicians are these:

Ninety-five cases in the hundred are cured, not by medical treatment, but by natural processes though the doctors get the credit and the fee. The estimate also has been made that out of one hundred cases of ordinary sickness ninety will recover if left to themselves. Five of the remaining ten may be benefited by wise medical advice or treatment; the remaining five will die. Still another estimate is that ninety-eight out of one hundred cases of ordinary sickness will recover if let alone. All this makes it clear that nature of herself is a first-class and a first-rate physician.

When for instance malignant disease microbes invade the body a fight immediately begins. Health microbes and white corpuscles of the blood become an attacking army and if the sick man is in fairly good physical condition and if not up against an unfortunate herédity, a victory will be gained and recovery is almost absolutely certain. But in case of a poor run-down physical condition in consequence of a previous neglect of the laws of health the battle will be a losing one and death will be the penalty.

Or take the case of an accidental bruise on some part of the body. There will follow an infusion of blood under the skin attended with inflammation and pain. The tissues are more or less mangled and some of the flesh tissues are completely broken down and die. But at once Nature begins her task of restoration. The dark blood that no longer is in the circulation becomes absorbed or otherwise removed. The dead cells are displaced by living ones. The inflammation disappears, the pain ceases, the bruise is cured and the only evidence that there has been an accident is found in the scar that remains.

The concluding thought in this paper is this: that clergymen have an advantage over every other profession or employment in this respect that it ranks among all others the highest in the expectation of attaining a ripe old age. Such is the estimate of all life insurance companies.

And let the reader be assured that it is not difficult to follow the laws of health if one is so disposed. The habit after a while becomes a sort of second nature and the looking after one's health will become a sort of pastime attended with no small degree of real pleasure. But unfortunately it has become a chief folly of people to pay no attention to health until disease overtakes them. And when it is too late they are willing to sacrifice their fortune and all else for the recovery of what carelessly has been lost; but very likely it will then be too late to rectify the misfortune.

Mr. O'Brien, one of the wealthy mine owners of California, when told that he had a fatal liver disease, in consequence of drinking poor whiskey, said to the doctors, "Give me a new liver and I will give you a million dollars." But ten million dollars could then avail nothing. It should, therefore, religiously be kept in mind that God has respect for all his laws, the physical as well as the moral and spiritual. While it is true that a few preachers of remarkably robust physical constitution have worked on for a term of years in almost constant disregard and even in violation of nature's laws, still the majority of those who have done this have been obliged at last to pay heavy penalties, and for a time, if not permanently, have been laid aside from their professional work.

Or putting the matter scientifically, though in a homely way, it may be said that Madam Nature is a nice old lady, but she is sensitive and if one steps on her toes she will resent it and surely box one's ears and it will make no difference whether one is a theological professor, a doctor of divinity, a bishop, coal heaver, or a day laborer in any other employment, the boxing process will take place all the same with no change in the program.

This is the second of a series of articles on Hygiene, by Dr. Townsend. The first appeared in the January number; the third will appear in the March number.

JESUS AND THE BOOK

BY DAVID JAMES BURRELL, D.D., LL. D.



HE time having come for the beginning of his great work, Jesus one day closed the carpenter shop and never returned to it. The work to which he had looked forward with desire, saying, "I have a baptism to be baptized with and how is my soul straightened until I shall accomplish it," was before him.

Observe how, from this time forward, he made the Scriptures his rule of faith and practice. He betook himself, straightway, to the Jordan, where John was baptizing, and presented himself "to be baptized of him." And when John refused, "I have need to be baptized of thee, and comest thou to me?" he had immediate recourse to the Scriptures replying, "Suffer it now; for *thus it becometh us to fulfill all righteousness*" (Matt. 3: 13-17). In the Law it was prescribed that Aaron and his sons should be inaugurated into the holy office of the priesthood by being "washed with water at the door of the Tabernacle of the congregation" (Ex. 29:4).

It was incumbent on Jesus, as he entered upon the work of priestly sacrifice and intercession, to comply with and complete that law. In his experience he struck the keynote of his entire ministry, which was in perfect accord with the Scriptures every way. The divine approval of this act was signified by the descent of the Spirit and the Voice from heaven, saying, "Thou art my beloved Son; in thee I am well pleased."

He was a loyal Jew, and the New economy had not yet begun. If a son of Levi must be washed at the brazen laver on assuming his ministerial functions, so should Jesus; but instead of the temple we have the deep valley and the over-arching skies; instead of the laver, the swift-flowing Jordan; instead of the anointing, the descent of the dove. Now this Jesus is the source and center of all right precepts and injunctions; his heart is the throne of law; the writings of Sinai are the flashings of his eye; yet under the Law he bows and passes into servitude. Though equal with God, he takes upon him the form of a servant and becomes obedient. The inaugural rite is his bounden duty; to obey is bet-

ter than sacrifice. "Thus it becometh me, as the 'Son of man'—that is, the ideal and representative Man—to fulfill all righteousness." If he thus respected the humblest duty, surely the same is becoming in us.

His next step was equally significant. From the Jordan he was "led up of the Spirit into the wilderness to be tempted of the devil." In the continuous conflict of those forty days, thrice did the adversary assault the citadel of his character and thrice was he met and repelled with the Sword of the Spirit. To the first temptation which was addressed to the physical infirmity of Jesus he answered, "*It is written, 'man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'*" To the second, which was directed at his Messianic consciousness and fortified by a cleverly distorted reference to Scripture, he answered, "*It is written, 'Thou shalt not make trial of the Lord thy God.'*"

To the third, which was a specious attempt to divert him from his purpose of establishing the kingdom through his vicarious death, he answered, "Get thee hence, Satan; *for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'* Then the devil leaveth him; and behold, angels came and ministered unto him." "It is written!" "It is written!" "It is written!" Where? In the Scriptures. Thus Jesus not only vindicated his own character, as against all approach of evil, but tested triumphantly the mettle of his weapon, "the Sword of the Spirit, which is the word of God" (Eph. 6:17).

Then back to Jordan he turned his steps. The Baptist was still preaching and baptizing there. On seeing Jesus he said, "Behold, the Lamb of God, that taketh away the sin of the world!" Here is a plain reference to the Messiah, in whom all the sacrificial rites of Israel were to find their fulfillment, whose blood was to be shed for the cleansing from sin. Jesus accepted the title without demur, and then and there gathered about him the little group of disciples who were to follow him during his earthly ministry, forming the nucleus of that great and ever increasing multitude who were destined to serve him through the ages.

The record states that John and Andrew "abode with him that day." It

would appear that in their interview with Jesus he must have opened the Scriptures unto them respecting the "Hope of Israel;" for Andrew immediately sought his brother Simon saying, "We have found the Messiah (which is, being interpreted, Christ)." And the day following, Philip, after a like interview, sought his friend Nathanael saying, "We have found him of whom Moses in the law and the prophets wrote, Jesus of Nazareth, the son of Joseph." And when Nathanael objected incredulously, "Can any good thing come out of Nazareth?" he answered, "Come and see;" from which we infer that Christ, in all such conferences with his early disciples, made it clear that he was the one "whom kings and prophets longed to see and died without the sight." Such a result could only have been achieved by an argument based upon the Scriptures to which these men affixed their faith.

* * *

"THOU ART A MAN"

A Lad in his Mother's eyes, although a man in years and size, reported the result of his examination for the Aviation Service. He said, it was "Twenty-Twenty." "What does that mean?" the mother asked. The Lad replied with a smile, "A Perfect Man!" Mark Collis, the Minister, as a Soldier, would have been "Twenty-Twenty."—(Ed. B. C.)



HE expected has happened. Mark Collis has been dropped from the Board of Trustees of the College of the Bible.

Bro. Collis is a peace-loving man. Hence, though convinced that conditions in the College of the Bible were not in harmony with the purpose and history of that institution, he sought to effect a reformation from within. He labored and waited, but the reformation did not take shape—and he was, of course, misunderstood by his brethren throughout the country.

However, Mark Collis is a man of conviction and courage, and when he saw that reformation from within was impossible, he came out into the open and rebuked the college of whose Board of Trustees he was chairman. He did this, knowing, full well, the shells that would burst upon himself and his work as a minister of the gospel—yet he hesitated not to speak his convictions.

For something like a year, this brave man has pleaded with his fellow-trustees to save the college, in which his best years have been systematically invested and which he loves. It is needless to say that for his loyalty and pains he has been greeted with continuous rebuff.

Finally he arose to height of a giant and did what the history of the Restoration movement will emphasize as a big thing. As chairman of the Board of Trustees he had the right to make a recommendation respecting college affairs, and at a meeting, held May 24, he read the straightforward statement which appears on pages 3-5 in this issue of the *Standard*. (See page 56.)

His own description of the reception accorded this honest, fearless effort to save the College of the Bible to the Restoration movement will be read with amazement by all who think in terms of even common courtesy. It appears that "inner consciousness," while it boasts a superior code of ethics peculiarly its own, has bowed courtesy, as well as logic, out of its parlor.

To the man who, as a trustee, has devoted thirty-three years of his life to the College of the Bible; to the one man who has done special teaching in the College of the Bible, free of all charge; to the faithful minister of the Broadway Church who has, for twenty-seven years, preached to and counseled with the students of Transylvania; to the most widely known and distinguished of our brethren now residing in Lexington, Ky.,—the trustees turned not only deaf ears, but the shoulder of brutal discourtesy. His statement remained on the table, untouched, and not even referred to, until he himself, picked it up and carried it home.

The answer to Mark Collis' proposition that something be done to save the college was his immediate, cold-blooded dismissal from the Board of Trustees. His time expired with the date on which he read his statement to the trustees, and they elected another in his stead—that was all. The trustees had power, and, in true, meat-ax style—the style rationalism developed in Germany—this power was exercised.

Mark Collis is no longer a trustee of the College of the Bible; but he is one of Lexington's most distinguished citizens, the minister of Broadway Church

and a man of God who stands for the triumph of right over wrong.

The trustees of the College of the Bible have, in their blindness, unconsciously promoted Mark Collis.—Editorial, *Christian Standard*.

* * *

"THOU ART THE MAN"

(2 Sam. 12:7.)

It demands the courage of a Prophet to declare the truth as it is written in this Editorial. If every Christian Periodical in the land had such a brave heart in the Editorial Chair, the Churches and schools that are America's Peril, would soon become her Palladium.—(Ed. B. C.)



HE further the agitation against unscriptural teaching proceeds, the more it becomes apparent that the responsibility to the people rests, not in the teachers in the college chairs, but in the trustees who employ them. When the will of the people is disregarded, when the money of the people is diverted, when the convictions of the people are contemptuously trampled underfoot, it is not the underlings, the employees, the subordinates, the teachers, but the principals, the trustees, to whom the funds and the destinies of the institution have been committed, who are to be held accountable. It is not Fortune and Bower and Snoddy, but Collis and Rains and Hopkins and Hagin and Smith and their colleagues, who should be held responsible for the deplorable state of things revealed in the farewell address of Bro. Collis, for twenty-five years president of the Board of Trustees of the College of the Bible at Lexington.

The money and reputation and usefulness of the college have never been committed to the hands of these professors, but to the trustees who employ them, and who themselves are consequently on trial before the brotherhood for the scandalous perversion of this sacred trust. The professors have had the only trial possible for them before the public bar, in the papers, and the verdict has been rendered. The trustees are now on trial, and we regard it as highly significant that they begin to realize this, and that they begin to set themselves right before the people.

Bro. Mark Collis has been chairman of the Board of Trustees of the Bible College for the past twenty-five years,

and, on being exempted from further service, he sees the propriety of rendering an account of his stewardship, for which we make room in this issue of the STANDARD.

It is not our purpose to comment on the validity of Bro. Collins' vindication. That stands on its own merits. The important thing is that he answers to the brotherhood for his administration of that trust. He makes clear his own conception of that trust, and accounts for his administration. He is on trial before an intelligent brotherhood, and submits a statement that will aid the brethren in reaching a correct judgment. He has submitted it none too soon.

A similar vindication is due from the other trustees. They, and not the professors, are answerable to the public for the conditions described, and if they have anything to say for themselves, it is high time for them to say it. Here are the men responsible for the present rationalism at the College of the Bible:

TRUSTEES

B. F. Juett, Winchester, Ky.
Joseph W. Hagin, Covington, Ky.
Wilson J. Thomas, Shelbyville, Ky.
Isaac N. Williams, Lexington, Ky.
F. M. Rains, Cincinnati, O.
Robert N. Simpson, Birmingham, Ala.
Frank P. James, Harrodsburg, Ky.
Horace Kingsbury, Louisville, Ky.
W. F. Smith, Cincinnati, O.
J. H. MacNeill, Winchester, Ky.
James A. Hulett, Lexington, Ky.
W. G. Simpson, Frankfort, Ky.
J. D. Armistead, Cynthia, Ky.
R. M. Hopkins, Covington, Ky.
B. W. Trimble, Mt. Sterling, Ky.
John T. Vance, Lexington, Ky.
W. C. Lawwill, Lexington, Ky.
E. T. Edmonds, Lexington, Ky.

Among these trustees we find the names of F. M. Rains, senior secretary, and J. D. Armistead, member of executive committee of the Foreign Christian Missionary Society; R. M. Hopkins, national Bible-school secretary; Jos. Hagin, trustee of the American Christian Missionary Society, and Horace Kingsbury, of the Kentucky Christian Bible-school Association.

These gentlemen all have a hand in other important trusts, and the public will have a double interest in hearing from them. We all want to know if money entrusted to their respective boards for definite purposes, is, by these same organizations, used for other, and perhaps opposite, purposes, as Bro. Collis avers has been done at Lexington.

Is money that is contributed for preaching the gospel in this country, or in

foreign lands, used for the spread of Hun philosophy, as it seems to have been under the present trustees? If donors to these funds respectfully ask permission to present a petition with regard to funds that they have contributed, will the Foreign Board, or the Home Board, or the Kentucky State Board, peremptorily refuse even to hear the petitions? And if such refusal is made by their respective boards, will Mr. Rains, Mr. Hopkins or Mr. Kingsbury let such refusal pass without a protest?

If so, and if any other of our public institutions have attained to this pitch of insolence towards the people, then the hour has surely come to organize utilities

that will respect the wishes of those to whom they owe their existence and all their prosperity. There is a growing conviction that this may be the only solution of the problem that now lies before us. If done, it must be done soon.

These gentlemen have been shielding themselves behind their subordinates long enough. There is no question that the teaching in the college is destructive of the things which the college was founded to promote. The trustees have assumed the responsibility for this teaching, and now should be required to answer at the bar of public opinion. Let us hear from them.—Editorial, *Christian Standard*.



International Sunday School Lessons

BY THE EDITOR

EXODUS II:1—12:36

PLAGUES AND THE PASSOVER ("Made in Germany")



THE Oldest Account of the Plagues. Each plague is introduced by the same formulas and scenes. Each succeeding plague is more severe than the preceding, until the divine judgment reaches its culmination in the death of the first-born. They also appear to stand in a certain logical and chronological order. The defilement of the waters of the Nile may well have occurred in July or August, when the river is at its height. The second plague would fall most naturally in September, when frogs are most common in Egypt. Their rapid increase would naturally follow from the defilement of the waters. In the hot climate of Egypt the huge heaps of decaying frogs would inevitably breed great swarms of flies in the following months of October and November. The flies would in turn spread abroad the disease germs which attacked the animals and flocks in the pest-ridden region of the Nile. In the land of Egypt the plague of hail would be possible only in the rainy month of January. The great swarms of locusts which may have obscured the sun, causing the local darkness described in the Northern Israelite

narratives, came most naturally in the early spring just before the Passover, with which the last plague was associated.

"Owing to the presence of vegetable matter or minute organisms washed down the Nile when it rises in June, the water is first colored green and then later turns to a dull reddish tinge. Today as in the past, the Nile is the only source of water supply in lower Egypt. Any unusual natural or local cause which would corrupt the water of this sacred river, would bring in its train the plagues which immediately follow each other in the biblical stories. The Hebrews, living apart in the land of Goshen, were in a different zone and would naturally escape those plagues which appear, according to the earliest records, to have been confined to the lower Nile valley.

"The contemporary Egyptian records contain no direct references to the biblical plagues. Merneptah, in his old age, succeeded his father, Rameses II. After his death, a series of calamities overtook Egypt, which are probably the basis of the Hebrew plague stories.

"The Egyptian king, who finally succeeded in restoring order, implies in the account of his work that the preceding disasters were due to the disfavor of the gods. With true insight Israel's prophetic historians saw in those events the hand of Jehovah preparing the way for the deliv-

erance of his people. As the traditions were handed down, each succeeding generation expressed this truth in more definite and concrete terms, until the stories have assumed their present form.

"2. *The Traditional Origin of the Passover.* Both the early and the late Hebrew traditions agree in tracing the origin of the feast of the Passover to the great deliverance from Egypt. Moses' original request of Pharaoh was that the Hebrews might go out three days' journey into the wilderness to sacrifice to their God. The object was evidently to celebrate the spring festival which had long been an established institution among the Semitic ancestors of the Hebrews. At this ancient feast all members of a clan or tribe came together to renew the covenant with their tribal god. A lamb was sacrificed and its flesh eaten amidst feasting and rejoicing. It was a time of joy and thanksgiving. In associating it with the great deliverance from Egypt, the later Hebrew prophets and priests gave it a new meaning, and yet at the same time emphasized the original content of the old Semitic feast. Even as the ancient Teutonic and Roman festivals were transformed into Christmas, so the old Semitic feast of thanksgiving became the Hebrew Passover. It remained preeminently the festival of the family or clan. The paschal lamb symbolized the renewal of the covenant with Jehovah. The blood sprinkled on the door-posts and lintels, the dish of bitter herbs, the girded loins, the sandals on the feet, and the staff in hand all recalled the great deliverance. The songs and prayers appropriately voiced the gratitude of the race for this and subsequent proofs of Jehovah's tender love and care.

* * *

CROSSING THE RED SEA

EXODUS 14:1—15:21

"1. *The Triple Tradition of the Exodus.* As in the case of each important event in early Hebrew history, there are three distinct accounts of the deliverance from Egypt. These have been closely blended into a continuous narrative, but the task of separating them is not difficult. The early Judæan prophetic and the late priestly versions are each complete. The Northern Israelite account has been quoted only in part, but can be supple-

mented in the light of Joshua's address found in Joshua 24.

"These three distinct versions illustrate well the transformation through which the story passed, when transmitted from generation to generation through different groups of teachers. In the earliest account the narrative is circumstantial and in harmony with conditions pictured in the contemporary Egyptian inscriptions. The instrument of deliverance, the east wind which blows back the waters, is in perfect keeping with the instruments used by Jehovah to accomplish his purposes, in the present as in the past. The late priestly version, however, which comes from those exilic teachers who were more profoundly impressed by God's transcendent power than by the actual ways in which he accomplishes his ends, magnifies the supernatural element.

"2. *Number of the Hebrews.* In the early Judæan narrative it is stated that the Hebrew refugees included six hundred thousand men, not counting children. This number is repeated in Exodus 12:37, which belongs to the same source. Possibly the Hebrew text originally read and should be translated, *six hundred clans*. Inasmuch as definite numbers are rarely given in this early source, it is also possible that the present statement was added by some later compiler. Certainly it is not supported by the evidence which comes from the subsequent stories. The Northern Israelite narrative of Exodus 1:15:19, suggests that they numbered hundreds rather than thousands. The stories of the deliverance, the wilderness wanderings and the conquest, all indicate that not more than a few thousand Hebrews were included in that nucleus of the later nation which escaped from the land of bondage.

"3. *The Method of Travel in the Wilderness.* The early Judæan narrative gives a vivid picture of the way in which the Hebrews marched. The underlying historical facts are suggested by the way in which caravans still journey through the wilderness. The leader who goes in front often bears aloft, on the end of a long pole, a brazier filled with smoking coals, from which rises a column of smoke. In the clear light of the desert this column of smoke can be seen by the different members of the caravan, even though they may lag many miles behind. Thus it is possible to determine

at all times the position of the leader and the direction in which the caravan is moving. By night these glowing coals, held on high, accomplish the same end and make possible the long midnight journeys, which are often required in order to reach the distant springs. In the inimitable language of the early storytellers, the fundamental truth that Jehovah through his prophet was ever leading them by day and by night on to their destiny is forcibly set forth.

"5. *The Great Deliverance.* Soon after the news of the flight of the Hebrew serfs is brought to the Egyptian authorities, a detachment of cavalry is in hot pursuit. As the Hebrews approach the border fortress they evidently find its gates closed and their way of escape cut off. In the light of the Egyptian records and the topography of the region the situation can readily be imagined: before them, the fortress with walls extended out into the shallow waters of the Sea of Reeds; behind them, the pursuing Egyptians, and in their own ranks fear and distrust of the prophet, who had held up before them in the name of Jehovah the definite promise of deliverance. Escape seems impossible to all save the undaunted leader, whose trust is fixed in the God, who had revealed himself on the sacred mount.

"The more familiar late priestly narrative pictures Moses, as simply stretching out his hand over the sea, and then leading his followers through the divided waters, which stand as a wall on either side. The older and simpler narrative, however, suggests the historical facts. In the time of their direst need the God, who controlled the forces of nature, sent forth a strong east wind, which drove back the shallow waters of the Sea of Reeds, making it possible for his people to escape around the guarding walls, across the bed of the sea, and out into the freedom of the desert. The Egyptians, pursuing with their heavy chariots were caught and overwhelmed in the returning waters.

"6. *The Song of Thanksgiving.* The prophetic narrators have quoted two lines of the refrain, and possibly certain other stanzas of the song which the grateful Hebrews sang after the signal deliverance. The later poets, familiar with the present composite narrative, have ex-

tended this refrain into a noble and commemorative ode which recalls the different scenes in that great crisis which revealed so clearly God's power and love for his people."

* * *

PRAYER AND PATRIOTISM

ON the eve of a mighty inevitable conflict Abraham Lincoln started on that presidential journey which ended so tragically. Taking leave of his old neighbors in Springfield, Ill., he earnestly requested that, as he was about to enter upon responsibilities he believed to be greater than any which had fallen upon any man since the days of Washington, the people should offer up prayer that God would aid and sustain him in the work which they had given him to do. Repeatedly through his four years in the White House he expressed his gratefulness for the prayers of the people, but he was not content that others should approach the throne of grace in his behalf. He said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My wisdom and that of all about me seem insufficient for that day.

Speaking, when thirty years of age, of that struggle to free the enslaved of his own nation, Lincoln said: "The probability that we may fail in the struggle ought not to deter us from the support of a cause which we deem to be just. It shall not deter me. Here, without contemplating consequences, before high Heaven and in the face of the world, I swear eternal fidelity to the just cause, as I deem it, of the land of my life, my liberty, and my love."

Was it not with prophetic lips that Bishop Matthew Simpson, standing before Lincoln's tomb, uttering the funeral oration, said:

"Mothers shall teach thy name to their lisping children. The youth of our land shall emulate thy virtues. Statesmen shall study thy record and learn lessons of wisdom. Mute though thy lips be, yet they still speak. Hushed is thy voice, but its echoes of liberty are ringing through the world, and the sons of bondage listen with joy. Prisoned thou art in death, and yet thou art marching abroad; and chains and manacles are bursting as they touch."

—*Christian Advocate.*

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.



FEBRUARY is the month of notable, the birth-month of Washington, Lincoln, and a hundred other heroes of national and literary life. Let us this month try to make a name for ourselves in self-forgetful devotion to our Divine Hero, who "came to minister and to give His life a ransom."

OUR AMBITIONS FOR CHRIST

PHILIPPIANS 3:1-16

Many Christians are satisfied to give a little to Christ and for the most part to live mainly for themselves. Christ gets small "leavings." If the war has taught us anything, if the Bible is an open book to us, if Christ is anything worth while in our life, then let us give Him our ambitions.

We should be thankful for material good. The animals are satisfied with food and feathers and furs. Humans should use the material good as a means to a higher end, the human "chief end," the goal set us by Jesus Christ. Many have ambition to teach or work or write merely to make a "good living." Saul seemed like that, but his new man, Paul, was Christ-like, willing to serve.

Consult Christ in forming your ambitions. Wait upon Him in prayer; and give Him the key to your future. Ask Him to open the way in which He would have you go, and close other ways that might allure. Then ask for grit and grace to win out. When once we know the way, His way, let us "fight through." This has been the inspiration of the millions that have won the World War.

Helping others materially should be made the means to higher aid. The Medical Missionaries have exemplified this diplomacy with grand results. Jesus healed the sick and demoniacal that their souls might be saved as well as their body and their mind. Lend a hand, to save the character, the soul.

We should have a burning ambition to serve Christ along the lines of His Church, His only authorized organization for bringing in His Dominion. The Church is the Body of Christ, incorporated in Heaven, at work in the World.

We must have a consuming passion to be like Christ. "More like Jesus would I be." Some try to seem smart to win applause. Let us be sensible and live for the one aim of doing the will of Christ.

* * *

FAITHFUL

LUKE 16:1-13.

WE may not be great, but we may be faithful, which is far greater. God does not hold us responsible for great things, unless they come our way.

In the Liberty Loans, the Red Cross, the United War Relief, millions did their little part as faithfully as the wealthy who put in thousands. These little things have been seen to be so important in time of war, but the cause of Christ is still at war, and millions need the supreme blessing of soul.

Joseph was faithful in little things, and he became next to Pharaoh. His name does not appear among the twelve tribes, but he got two of them, in his two sons. In this parable of Jesus we are studying, even the rich man was pleased to have his property given away to help the poor that owed him. Any truly human being, much more the Divine, is pleased to have his resources used by his stewards to bless mankind. The need in Armenia and Syria, the need that is so widespread is God's challenge to us to use what He gives us to help. Have we all been faithful to Christ's challenge to us through the Church.

We should desire to be faithful in our own individual life. In the home and out of the home, in our place of work and in our resorts for relaxation, in worship and in play, let us be faithful. The nearer the duties are to Christ the more acceptable the service, in the Church's welfare and activities. Many Christians are faithless to Christ in the Lord's Supper. They make light of it by staying away, as if it were a matter of no importance. Imagine!

Fidelity has a marvelous effect upon our character. Faithfulness makes true immortality. The Pharisees loved money and display. They were faithless to God. Their character rusted out, becoming

dross. Saul awoke on the way to Damascus, and his character became sterling. He developed into the likeness of Jesus. We, too, may be faithful in all things, small and great, and thus we shall be prepared for life in Heaven.

* * *

THE PROBLEM OF THE FUTURE

JOHN 6:1-14

ALL people now, especially the young, and those that have seen "service," want "something doing." We love adventure, whereas many used to think mainly of the adventure of love. This is a new era, "when the boys come home." The peace conference was called in France to reorganize the nations. The Church must plan for the future, and every live person should plan and work.

We never can tell how much can be done by how small an act. The Lad and his Lunch is an object lesson. Jesus Christ today can do as much, with you and me, if only we meet the demand in His spirit. The problem of the future stares everyone of us in the face. Let none shrink. Let none fear. It is the face of Christ.

No new gospel is needed. Already there is a superabundance of good organizations. But the demand is for us all to work out the campaign against all forms of wrong and win a glorious victory for humanity, and for Christ. National Prohibition is one leading issue. The right is plain. Herbert Hoover has surely taught us to gather up the fragments that remain that nothing be lost, and to conserve. Why should any business be permitted to spoil grain in order to make the "distilled damnation?" If we should conserve grain, how much more should we conserve men and keep from them the temptation to drink their brewed ruin! When the boys come home they will demand that we be consistent and put down every wrong in our own land and make a practical use of our Church professions, of our avowed disinterestedness.

We should openly recognize the source of our hope for better things to come. Germany has shown what human refinement; Kultur, will do when divorced from Christ. Let us be frank and fair with Jesus and with our fellows. Religion is to be a part of our life continually, the all of our life in all things. We may talk relig-

ion. The demand is to live it. The first requisite is to give our heart unreservedly to Christ, to live in perpetual fellowship with Him, and strive first of all and last of all to do the will of God, the supreme good.

* * *

THE PRINCE OF LEADERS

ISAIAH 9:1-7

THE men of America for the Man of Galilee" has been a rallying cry for some years. Let us now say, All Mankind for the Man of Galilee. He is the Prince of Leaders, the Prince of Peace. He leads to manhood and womanhood, to the highest attainments and greatest achievements of peace time. For years the world has been challenged to war works, now the Prince of Peace, having led us through the burning fiery furnace, challenges us to follow where He leads, to harvest the world.

Earth has been blessed with many great leaders, but the Prince of them all is Jesus, "The Man of Galilee," the "Son of God." God sent many prophets into the world, but they were abused and deserted so He sent His Own Son. His divinity is clearly stated in Isaiah, "The Mighty God, the everlasting Father, the Prince of Peace." Jesus Himself stated it so clearly that the men of His day said, "You make yourself equal with God;" and He answered, "I do; for *So I am.*"

This is the assurance of us all. Men are certain sometime to blunder, the best of them, the greatest of them; but Jesus was God manifest in the flesh; *He cannot make any mistake.* This not only wins our heart, but it satisfies our mind, and gives us an undying hope.

This fact has become so well known that we fail to fully appreciate its worth. The heathen people that hear it for the first time marvel, and adore, and give themselves to the Divine Leader with a devotion that should bring the blush of shame to nine out of ten American Christians. Those that say Jesus is only a good man, take the wires out of the electric lamp, and hold it up to the deluded for admiration. They would take the sun out of the heavens that we might admire the moon, whose secondary light is from the sun. The Leader of the Church in ages past as well as today, the leader of the hosts of good in every department, is the Divine Prince of Peace.

Editor's What Not

CUCKOO CRITIC IN ACTION



THE BIBLE CHAMPION has referred a number of times to the stealing of Orthodox Schools and Churches by the Cuckoo Trick. We give in this number an illustration of the *hocus focus*, which, with slight variations, is so uniform in all the instances of similar larceny, that it might be termed a copy-righted conspiracy.

1. An Orthodox School or Church is always the victim, never a liberal one.
2. Vacancies in the faculty, or board of trustees, or both, occur or are created. They are filled by men in harmony with the "assured results of modern Scholarship."

The Cuckoo is a pretty bird and chirps with a pleasant note. The Modern Scholars chosen to work the Cuckoo Bunco Game, are men "of winsome personality," "of high moral intention," "of recognized learning and reputation," "who would not intentionally do wrong."

These kindly words are quoted from the references to the professors in the College of the Bible who have been selected to transform it into a Cuckoo Bible College. They propose to change the doctrines taught in this Orthodox School, to those, not only contrary to the faith of the denomination that has founded and controls it, but in antagonism to and destructive of the universal truths of Christianity. The methods adopted are almost identical with the stereotyped plan of campaign adopted everywhere:

1. "The views held on the inspiration of the writers of the Bible are loose."
2. "Instead of apparent discrepancies in the Sacred Word being reconciled, as in most cases they easily can be, they are treated in such a way as to discredit the narrative."
3. "Certain miracles of the Old and New Testament are denied."
4. "The Bible account of creation and the fall is rejected, and men are said to 'fall up.'"
5. "The term 'Deity,' in speaking of Christ, is avoided and the term 'Divinity,' as it can be used by Unitarians, is used."
6. "The virgin birth, and the bodily resurrection, are not affirmed."

The Cuckoo never lays its eggs in a last year's deserted nest. Possibly, it may watch the pair of birds gathering material and making the nest. It never contributes material or service to the building of the future home of the young cuckoo.

The Cuckoo Critic neither gives nor works to build a school or church. He prefers to appropriate it after it is finished. If endowed, all the better. It is then *worth while*.

The College of the Bible was created by the gifts and labor of people of limited means. One donor desiring to leave his money to train future ministers gave \$90,000. The gifts from others brought the endowment to \$120,000. The Cuckoo Critic "sat up and took notice." The usual conspiracy soon followed and the thieves are in possession. They know that "the people who gave the money for the endowment did it with the expectation that the purposes of the founders of the college should be continued. Without that expectation the money that now supports the College of the Bible could never have been obtained."

They know also, "that no official statement that the purposes of the college are changed, and that in the selection of teachers heretofore the presumption was that the trustees and faculty were adhering to the principles for which the college was founded and fidelity to which had made it such a power with the brotherhood."

On the day the "confidence game" was consummated, the trustees met to receive a committee who asked that they appoint a time and place to receive another committee authorized to present a request from certain donors. "A majority of the board refused to make such an appointment, and so denied brethren and sisters who gave their money to endow the college, the privilege of making a respectful request of those who are managing the funds that they put into their hands."

It is possible that, now, the name, buildings and endowment are in hand, the tricksters may become daring enough to imitate one of their ilk in the Metropolis, who was irritated with the persistence and impertinence of the unfortunates whom he had plucked, and exclaim:

"The brotherhood and the donors be *condemned!*"

The way out is very simple and easy. Cut out the polite palaver about "the gifts and graces" of the land pirates. Treat them as buccaneers. The U. S. Supreme Court has dealt with their kind in no uncertain fashion. Numerous decisions are at hand. They are all alike. They declare in no uncertain tone:

Law does not provide ways and means to steal churches and schools. It guards in the most careful manner all trust funds and insists that the desires and purposes of the donors are sacred and must be regarded and obeyed. If the trustees violate the trust, the court will raise up honest trustees to carry out the will of the givers, who may be in their graves. As an illustration of the many similar decisions on record, we gave recently a decision with regard to Harvard University. This settles for all time, in this land, any further buccaneering with trust funds. All that is required is that one resolute donor shall demand that the Supreme Court shall protect the sacred fund from being exploited and perverted by the traitors who have obtained control of it by sharp practice.

If these who have been defrauded are unwilling to appeal to the Supreme Court, they have at hand a simple and practical method of arousing public sentiment that will make it easy to rally a multitude of friends and sympathizers. This also will make it possible for many to unite in the appeal to the court.

Name the institution in common parlance, The Cuckoo Bible College. Give publicity a chance to make known the conduct of the cuckoo president, faculty and trustees. Make the cuckoo the by-word of the community. Secure a number of cuckoo clocks. Install them where people go. The tiny bird as it sticks its head out of its place of concealment to cry its name for each hour of the day, will remind every hearer of the Cuckoo Bunco Game. The "men of such winsome personality" will soon be crying as the first criminal cried: "My punishment is greater than I can bear."



THE BIBLE IN THE MAKING*

("Made in Germany.")

The Bible of Northern Israel



THE Jahvist is supposed to have been written in the South, in Judah, because the names in that locality are more prominent in his work. About fifty years later some northern prophet or group of prophets wrote a similar work for Northern Israel (that is, if we may judge again by prominent localities). It was probably somewhere in the days (750-800 B. C.) when Amos and Hosea were preaching in the North. We know less of this work than of its predecessor. We have less of it to judge by. The same earnest spiritual purpose runs through it, but it lacks the vivid personal touch which is the charm of J. It looks as if it were the work of a group of prophets rather than of one.

The first piece we have of it is inserted at Gen. 15, so we do not know whether it went back beyond Abraham. Its story runs parallel with the Judah Bible, though evidently it is using different early sources, for there are discrepancies between the narratives, and it uses different names, *e. s.*, Horeb instead of Sinai; Amorites instead of Canaanites; Jacob instead of Israel.

The most marked difference is the use of the title Elohim (not Jehovah) in all the earlier narratives. Therefore scholars have designated this document as the *Elohist*, which is rather stupid of them, for it only shows this characteristic in its earlier sections, and it is not the only one to do so, as we shall afterwards see. However, *Elohist*, it must remain with its abbreviated title as "E."

*Methodist Ministers' course of study.

The general conclusion of scholars is that it did not long remain a separate book. Later editors very soon after combined it with the Jahvist Bible into one complete narrative, which is conveniently designated by the combined letters JE.

The Bible of the Priests

Little more than a century after the finding of Deuteronomy, probably in the days of Ezekiel and the Exile, first appeared the "Bible of the Priests," from which our Pentateuch gets the main part of its laws. The priests were the chief depositaries of laws, part of them oral, handed on at the various sanctuaries from generation to generation, much of them probably written, since the priests were familiar with writing. The book is very decided on the theory that the name Jehovah was not known before Moses. It always calls God *Elohim*, in Genesis. It records the declaration in Exod. 6:2, "By my name Jehovah was I not known unto them." We owe to it the majestic creation story in Gen. 1. It seems to have touched very slightly the history of the Patriarchs. It gives special prominence to worship and ceremonial, telling minutely of Circumcision, the Sabbath, the Priesthood and the Festivals. It has a very large collection of laws, mainly ceremonial. The concluding parts of Exodus, the beginning of Numbers, and practically the whole of Leviticus come from it.

It is a very systematic work, very particular about chronology and genealogies. And it is a book with splendid lofty ideals. But it looks as if it would be a dull book to read by itself as compared with the stirring pages of Deuteronomy and the Jahvist. From what we have said of that part of its contents which has come down to us, it will be evident why scholars have designated it the "Book of the Priests," indicated in brief notation by the letter P.



FABLES, AS FALSE AS FOOLISH



HE Penal Code declares: "an unqualified statement of what one does not know to be true, is equivalent to stating what one knows to be false."

The Counterfeit Critic pretends to have acquired or developed a new sense, known to himself as "the art or power of distinguishing." He makes believe, he can take a story which the ordinary mind accepts as a connected, harmonious product of a single author, and disjoint it into a dozen or more fragments of different authors, and definitely fix the number of centuries which cover the period of authorship.

The main if not the sole purpose of this development of the *distinguisher* is to secure another weapon against the Bible. When it is used to disjoint the Word of God, it invariably creates a mass of conflicting fragments intended to destroy faith in the truth of the original text.

As there is no pretense of any evidence, and, therefore, the author cannot know the truth of his invention, he should meditate upon the declaration of the Penal Code above. There is no suggestion of guess, or hearsay, but a definite, unqualified statement of what he "does not know to be true," which is equivalent to stating "what he knows to be false."

A fantastic romancer, posing as a historian has collated a book entitled, "The Bible in the Making." We have given our readers his fable about "The Jahvist Bible;" we give them in this number his fables about "The Elohist Bible," and "The Priestly Bible." The author is frank enough to accuse the inventors of the fables, which he relates, of stupidity. We go him a little better and declare the whole invention stupid and wicked blasphemy. We will add that the author in repeating as true, the wicked falsehood, is equally guilty. "*The Bible in the Making*" is one of the text-books for the training of candidates for the Methodist Ministry. It is used to tell the young ministers the truth about how the Bible was fabricated by uniting "*The Bibles before the Bible*." One generation of the use of such text-books will rob the denomination of its proud boast, that in the beginning it was a people of The Book. It will not be anxious to recall that glory, when it has become a people of *No Book*.

Lest we may be accused of also being a fabricator, we quote below from the Methodist Hexateuch, which is the text of the "*Bibles before the Bible*." We have selected the story of crossing the Red Sea, as the Sunday schools of the land are studying it. We follow the Revised Version, as the Hexateuch does. No one can read this bundle of scraps, without either laughing at the folly or becoming wrathful at the blasphemy. Verses are separated by centuries; even sentences are made up from selections hundreds of years apart. As was the designed purpose, conflicts as to facts are developed, showing the unreliability of the original text. The lesson as taught in this number according to the Hun idea, will make plain the anxiety to suggest or create contradictions by torturing one or the other of the *lost Bibles* into mistakes or misstatements. Another form of contradiction is declaring that one document told a natural story, the other a supernatural one—through desire to emphasize the divine element in the record.

It matters little whether the teacher of today is a Hun ally or dupe, the result is the same, in the effect upon the minds of those ignorant of the truth, who are led to believe what he says. The only safe way is to banish all Hun propaganda, religious or political, and to brand the propagandists as either ignorant or fabricators, whose true character is revealed by the Penal Code.



FROM THE HEXATEUCH, THE HUN BIBLE

"Crossing the Red Sea." EXODUS 14.

J. *Jahvist*, 850 B. C.—E. *Elohists*, 750 B. C.—P. *Priestly*, 500 B. C.

(P. 1. "And Jehovah spake unto Moses, saying, 2. Speak unto the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal-zephon: over against it shall ye encamp by the sea.")

(E. 3. "And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.)

(P. 4. "And I will harden Pharaoh's heart, and he shall follow after them; and I will get me honor upon Pharaoh, and upon all his host; and the Egyptians shall know that I am Jehovah. And they did so.)

(J. 5. "And it was told the king of Egypt that the people were fled: and the heart of Pharaoh and of his servants was changed towards the people, and they said, What is this we have done, that we have let Israel go from serving us? 6 And he made ready his chariot and took his people with him.)

(E. 7. "And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over all of them.) P. 8. "And Jehovah hardened the heart of Pharaoh, king of Egypt, and he pursued after the children of Israel: for the children of Israel went out with a high hand. 9. And the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, beside Pihahiroth, before Baalzephon.) (J. 10a. "And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid.") (E. 10b. "And the children of Israel cried out unto Jehovah.")

(J. 11. "And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to bring us forth out of the land of Egypt? 12. Is not this the world that we spake unto thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it were better for us to serve the Egyptians, than, that we should die in the wilderness. 13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you today: for the Egyptians whom ye have seen today, ye shall see them no more forever. 14. Jehovah will fight for you, and ye shall hold your peace.)

(E. 15a. "Wherefore criest thou unto me?) (P. 15*. "And Jehovah said unto Moses, Speak unto the children of Israel, that they go forward.") (E. 16a. "And lift thou up thy rod") (P. 16b. "And stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground. 17. And I, behold, I will harden the hearts of the Egypt-

tians, and they shall go in after them: and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. 18. And the Egyptians shall know that I am Jehovah, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen.)

(E. 19a. "And the angel of God, who went before the camp of Israel, removed and went behind them.") (J. 19b. And the pillar of cloud removed from before them, and stood behind them: 20. And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all night.)

(P. 21*. "And Moses stretched out his hand over the sea, . . . and the waters were divided.") (J. 21b. "And Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land.")

(P. 22. "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. 23. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.") (J. 24. "And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians; (E. 25a. "And he took off their chariot wheels, and they drove them heavily,) (J. 25b. "so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.)

(P. 26. "And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. 27a. And Moses stretched forth his hand over the sea.") (J. 27b. "And the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea.") (P. 28a. "And the waters returned, and covered the chariots, and their horsemen, even all the host of Pharaoh that went in after them into the sea.") (J. 28b. "There remained not so much as one of them.")

(P. 29. "But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.") (J. 30. "Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. 31. And Israel saw the great work which Jehovah did upon the Egyptians, and the people feared Jehovah: and they believed in Jehovah, and in his servant Moses.)



LINCOLN'S KINDNESS

MANY noble men have been called to the White House since we began our history as a nation, less than a hundred and fifty years ago, but none of them is more loved and honored than Abraham Lincoln. And among the truly great men of the world in all ages he ranks among the greatest. A character so lofty, so lovely and so abiding, must rest upon a strong foundation. What is it? It contains so many of the true elements of real manhood that it would require a volume to mention and illustrate them, but I will mention only one of them, and one liable to be overlooked in the true analysis of the man: his kindness. This is seen in this character incident: A little girl of Springfield was to take her first railroad trip. She was dressed in her best, and her trunk was packed, but the hackman had not called for the trunk. And just when her grief was greatest and her heart was almost broken, Mr. Lincoln, on his way to his office, passing by was arrested by the sad sight. Instinctively stopping and inquiring the cause of her distress, he told her not to cry, for he thought they could make the train. Throwing the little trunk on his shoulders, and hurrying toward the station, he said to her, "Wipe your eyes and follow me fast as you can." Down the street those long legs hurried, with the little miss trotting at his heels. And they did reach the train just in time, when Mr. Lincoln put her on it, and kissed her good-by and told her to have a good time." And the crowd looking on, said "That's just like Mr. Lincoln."—*Rev. M. M. Davis.*

Interesting Letters from our Subscribers

"I like the BIBLE CHAMPION very much, and cannot well do without it. It seems to me it is ably filling a place not filled so well by any other periodical. I have been taking it since edited by Dr. M'Pheeters, and hope it may live long to serve the cause of Evangelical Christianity."

"I enjoy reading the BIBLE CHAMPION. I not only read it but study it. I have it indexed so I can refer to the various articles interesting to me. In fact, every article, every month, is in my index. If I were a millionaire I would send it to my friends. I have been always active in the good work, and now in my old age, feel as if I could not let up. Oh! it is a blessed life to live, even without money. It is a good thing to think about it and imagine when my end draws nigh, that these blessed things of life will appear before me as of yesterday."

"I am for the Bible—I am in favor of doing whatever Jesus commands. I believe a willing obedience to Him in all things is the most spiritual attitude we can take. I do not believe in any philosophy that substitutes even good things in the place of the will of our Lord. I don't believe it is common sense or scientific to attempt to destroy those things that have been approved by their fruits, by any sort of hypothesis. A man that rejects the Miracles recorded in the Bible, ought not to have a place in any church pulpit, or a professorship in any Christian College. There is not a foolish miracle in the Bible. There it not one that can be disproved. Some of these men that profess scholarship, up-to-dateness, etc., are narrow; some very common, plain, unpretentious men, have better judgment in great matters than professionals. I am now 78 years of age and in the Ministry 53 years— and still preaching. My motto—Where the Bible speaks, I speak; where the Bible is silent, I am silent. I try to keep off the Throne, and just try to find out the will of the Lord from His own Revelation, and do it, and get others to do it. This plan works."

"I wish I had many times the little subscription enclosed, to put into your blessed work. God bless and long preserve you to champion the cause of truth, and protect the lambs of the flock from the wolves"

"I am delighted to renew my suscription to the BIBLE CHAMPION. It gives me great pleasure, each issue, at the strong and uncompromising blows it deals to the insidious and sanctimonious infidelity in press, pulpits, and Universities and Seminaries, by which the unwary are being deceived, and the young, even from godly homes, so poisoned that they turn aside from the Ministry to which they have been consecrated and even from the Church. It is no wonder to me that God has allowed all such sins to bring down on us and our children the wrath of these days; and will yet let more wrath unless we repent. For the denominations have dealt feebly with this serpent, and spoken softly of it, and allowed it to entwine itself about the very altar of God, when it should have been dealt with promptly at the start. God forgive us. The evil is now spread like a most fell plague

justifying the world in their various religious and irreligious notions paralyzing the Church, deceiving, if possible, the very elect; poisoning the youth, stealing the Sunday School Conventions, and the Boys' Conferences, and preparing for an overwhelming apostacy, neglect of the Word, and deification of man."

A Veteran Minister (80 next month) writes: "My means are limited, and am compelled to economize sharply; but I want the BIBLE CHAMPION to have strength to fight the devil and higher criticism more bravely and successfully than ever. God grant that it may so be. The three Ministers to whom I have had you send the Magazine are much pleased with it. One of them, president of a College, wrote me he has used it in his classes."

"I thought I could not continue my subscription, but it is too valuable. I cannot give it up."

"I have been taking this publication, I think, from its beginning. Your work is one of the greatest and most needed of the present day. The BIBLE CHAMPION is one of the most appreciated publications coming to my study. God bless you in your great work."

"May God speed your work."

"Wishing you every success in your good work."

"God bless the Bible Champion for its noble stand in defense of the Word of God. I just cannot do without it. Methodism has out here many preachers who are destructive critics. Join me in prayer that God may overrule their teaching to His glory and that they may see the awful error of their way."

"I am intensely interested in what you are trying to do. The BIBLE CHAMPION is a worthy periodical filling a most laudable place in religious literature. I feel that its readers are fortified in a thousand ways in their faith by its splendid articles in this faithless day in which we live."

"The work and influence of the BIBLE CHAMPION, I regard fundamentally important to hold Christian Laymen, and, may I add, Ministers, too, to their mooring. A pity that the times permit this to be said."

"I congratulate you on the new arrangement. I believe God is in this war for a purpose, and Jesus shall see the travail of His soul and be *satisfied*." One of the most distinguished ministers in the land.

"I congratulate you on the new dress and larger outlook of the BIBLE CHAMPION. From beginning to end it has a Bible sound—clear as a whistle and true as steel. I take it for granted that the policy is unchanged; 'They shall not pass.' God bless it and you." One of America's greatest preachers.

"So long as I can spare the price, you may count on me as one of your appreciative readers. To say that I like the CHAMPION is putting it mild. Would that Pastors and Laymen might rally to your support that such a defender of the faith might continue to give battle unto victory against the foes of Christianity."

"I have been wondering whether it be the right thing in such a case as that of the **BIBLE CHAMPION** needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

"I am greatly pleased with your conduct of the **BIBLE CHAMPION**. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"The **BIBLE CHAMPION** for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

"The **BIBLE CHAMPION** is doing a great work. I am surprised that more do not support it."

"Your circular letter to the patrons of the **BIBLE CHAMPION** announcing its union or merger with the 'Sermonizer' has just come to hand, as well as a copy of the new Magazine under the old name, The **BIBLE CHAMPION**."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York.

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CURRENT INFORMATION

Forman, N. D.

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THE CHRISTIAN WORK

The Publishers of **THE CHRISTIAN WORK** take great pleasure in announcing that the Editor-in-Chief, Dr. Frederick Lynch, is now at Paris, where the Peace Conference is being held. Beginning with the January number, and continuing for three or four months, **THE CHRISTIAN WORK** will contain a weekly letter from him so that its readers may be kept directly informed of the momentous things that will happen at the gathering of the nations. Dr. Lynch first visited London, where he attended a meeting with the leaders of the European Churches, and then continued straight to Paris.

REV. DAVID BAINES-GRIFFITHS, M.A.,

preacher, author and editor, has gone to England as the guest of the British Government to speak in the English churches. He will write regularly for **THE CHRISTIAN WORK** while abroad about conditions in Great Britain and Wales, and will also interview for **THE CHRISTIAN WORK** such church leaders as Bishop Henson, J. D. Jones, R. J. Campbell, T. Rhondda Williams, John Clifford and J. H. Shakespeare, and such statesmen as Lord Bryce, Lord Grey, Mr. Asquith, Mr. Brailsford and Sir Willoughby Dickinson.

THE WOMEN OF FRANCE AND BELGIUM.

We have also secured a most interesting series of articles on "The Women of France and Belgium" and what some of our American women are doing in the reconstruction work of northern France and Belgium, by Miss Hoffman, the well-known newspaper correspondent of New York.

The editorial staff of **THE CHRISTIAN WORK**, one of the strongest in the land, embracing such names as Doctors Cadman, Black, Brown, Gulick, Boynton, Macfarland, Dutton and Randall, will be increased by the addition of some famous Englishmen with whom Dr. Lynch will negotiate while in England.

THE CHRISTIAN WORK, 70 Fifth Avenue, NEW YORK

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